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Biography.

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MEMOIR OF THE REV. JAMES M. WINCHELL, A. M.

LATE PASTOR OF THE FIRST BAPTIST CHURCH, BOSTON.

THE subject of this Memoir was born at North East, Dutchess County, State of New-York, September 8, 1791. From a child, he was of an amiable and lovely disposition. At an early period, his thirst for knowledge, and the promising indications which he gave of a fertile mind, induced his parents to afford him the means of obtaining a liberal education. He commenced his academical studies in the autumn of 1806, under the immediate care of the Rev. Daniel Parker, of Sharon, Connecticut.

While under the tuition of Mr. Parker, nothing occurred deserving particular notice, until the month of March, 1808, when he visited his friends at North East. A short time before this visit, the work of God had prevailed very extensively in his native town. Many of his relatives, and former associates had become the hopeful subjects of divine grace. The change which was visible in their principles and conduct, deeply affected him; and his own mind became seriously impressed with the importance and necessity of religion. Under the anxieties of an awakened con-

science, he was led to inquire how he might obtain salvation; and God, who is rich in mercy, was pleased to make known to him the way of life through Christ Jesus. Shortly afterwards, he was baptized on a profession of his faith, and was united with the church, of which his father, and many of his relatives were also members.

Having finished his preparatory studies, Mr. Winchell was entered at Union College, Schenectady, N. Y. in the year 1808. In this respectable seat of learning he continued three years, when, with the advice and consent of President Nott, he removed his connexion to Brown University, Providence, R. I. from which he graduated in the year 1812. His removal from Schenectady was not occasioned by any feelings of dis-satisfaction with the government of the College, or by a love of change, but by a hope that it would enlarge his acquaintance with the friends of his own denomination, and might introduce him to a greater sphere of usefulness as a minister of Christ. On calling to remembrance the events to which this removal gave rise, we can have

no doubt that he was influenced in his determination by that unerring Providence which metes out all our changes, and assigns to us the boundaries of our habitations.

While a member of Union College, Mr. Winchell became convinced that it was his duty to devote himself to the work of the ministry. "His letters to me on this subject," says his honoured father, "were full of feeling, and exhibited evidence of deep and solemn reflection. His determination to engage in the public service of Christ was formed with fear and trembling. He felt his own insufficiency, but he confided in God. Before he entered on the work of the ministry, I have heard him address his dying fellow men with a feeling and earnestness, which I have seldom witnessed."

His desire to become a preacher of the gospel, did not arise from some momentary sensations of peace and joy; but from a serious and deliberate conviction, that it was his indispensable duty to consecrate his talents and influence in the prosecution of such objects as might be most for the glory of God and the good of men. The impressions which he felt at Schenectady, in relation to his future calling, were increased and confirmed after his arrival in Providence. He saw the finger of God pointing to the Christian ministry as the path which he ought to pursue, and he resolved to follow the divine direction. In a letter to his father, dated June 20, 1812, he says, "My mind is more and more confirmed in the belief, that it is my duty to endeavour to preach the gospel. I have had many trials on this subject, but of late I feel more satisfied."

It is very evident from the diary which he kept at this period, that he did not make choice of the ministry, because he viewed it to be an easy or respectable profession. He had great searchings of heart, and was very conscientious in ex-

amining the motives by which he was governed. He remarks, "As I am about entering on the important and arduous work of the ministry, O may the blessed Spirit ever be with me! May He assist me in all my undertakings, and prevent me from going at any time contrary to his commands. My mind is somewhat enlarged in the things of Christianity. The opportunities I enjoy here, in meeting with Christians, and hearing their conversation, has a tendency to stir me up to the duties, which, I trust, God has called me to perform. The work of the ministry lies with increasing weight upon my mind, and I am inclined to convert every circumstance to some advantage in preparing me for that work." At a subsequent date he writes, "For about two weeks past my mind has been very much tried with respect to my interest in Christ, and the important work of the ministry. I have been sometimes ready to conclude, I had no lot nor part in the matter, and have cried to God for some token of his favour. But I now am sensible that I can make myself no better, and, therefore, must come to the Lord as a poor, weak, helpless, miserable sinner, and trust to his promises and grace. O that God would implant within me that grace which shall destroy every remnant of sin, that I may not dishonour his cause, but live a sober, righteous, godly life. I have had some serious examination with respect to my call to the ministry. I think I have a desire to enter on the work, out of pure love to the cause of my blessed Master; and not from any other consideration whatever. God forbid that I should ever handle the sacred word without having a sense of its worth upon my mind. I have had some longing desires for the salvation of sinners, especially for the youth in this place. Multitudes are living carelessly without hope and without God in the world. O that Je-

sus would have mercy upon them, and incline their hearts to love and serve him."

With these continued exercises of mind on the subject of preaching, it is not surprising, that immediately on leaving College, he should offer himself as a candidate for the work. His first efforts were listened to with pleasure; and he was licensed to preach by the Baptist Church in North East, Oct. 4, 1812.

A few weeks after he was authorized to preach, he received, and accepted an invitation from the Baptist Church, at Bristol, R. I. to supply their pulpit for one year. While labouring among this people, it was thought desirable that he should be more fully invested with the office of the ministry. Accordingly in the month of June, 1813, he was solemnly ordained to the work of an Evangelist. As Mr. Winchell did not visit Bristol with an expectation of becoming the settled Pastor of that church, and as nothing transpired during his ministry in that place which induced him to think that he ought to make a permanent residence there; he considered himself at liberty to watch the openings of Providence, and if a wider field of usefulness presented itself, to obey the call.

While thus circumstanced, he received a request from the First Baptist Church, in Boston, to visit and preach with them. By his amiable deportment, and ministerial services, he ingratiated himself in the affections of this people. When the time for which he was invited had expired, he was desired to repeat his visit, and was eventually called to the pastoral care of that church. The nature of the invitation he had received, the place he was called to occupy, as the successor of STILLMAN, of CLAY, and other eminent men, whose praise is in all the churches—together with other important incidents associated with this event—produced a hesitancy of mind which he found it difficult to remove. The writer of this Me-

moir cherished an affectionate regard for the deceased from his first acquaintance with him. But when, after the death of Mr Winchell, he was favoured with a sight of his diary, and became acquainted with the exercises of his mind in relation to his settlement in Boston; his affection for him as a man of integrity, of piety and goodness was stronger than ever. These records of his views and feelings were not intended for the public eye, and therefore it would be improper to transcribe them. But they do honour to his judgment, and his heart. They reflect high credit on his feelings as a man—his principles as a Christian—and his prudence as a minister of the gospel.

After much serious deliberation, and earnest prayer for the guidance of Heaven, he accepted the call of the Church. On the 30th of March, 1814, he was publicly recognized as their Pastor, and entered on the duties of his new relation.

Though there were no large accessions to the Church at any one time during his ministry, yet, he had abundant cause for encouragement. God was pleased to make him the instrument of turning many to righteousness. From the time of his settlement to his decease, eighty-four persons were added to the Church. There was also a visible and gradual increase to the Society, who were harmonious, and united in manifesting their affection and respect for a deservedly beloved Pastor.

In presenting a general view of the character of this truly excellent man, I shall avail myself of some extracts from the interesting discourse which was delivered at his funeral, by Rev. Dr. Baldwin. After a suitable illustration of his text, as containing the honourable testimony of our Lord to the character and ministry of John the Baptist, that "He was a burning and a shining light," the preacher applied the passage to the mournful occasion, and proceeded to remark—

"As a man of taste and genius, Mr. Winchell shone with no ordinary light in the republic of letters. The God of nature had endowed him with talents, that were highly respectable. His powers of mind were clear and discriminating, and in philological accuracy he was surpassed by few of his years. His penetrating mind could at once look through a subject, and discern all its various bearings and relations, which to minds differently constructed, would appear extremely perplexing and obscure.

"As a correct, classical scholar, he held an honourable rank among men of letters. Few young men have discovered a more ardent zeal for knowledge, especially theological knowledge, or sought its attainment, with more unremitting diligence, than Mr. Winchell. Had it pleased Heaven to have allowed him a longer date, we have no doubt but the world would have done him the justice to have acknowledged him a profound scholar, and able divine.

"Perceiving the disadvantages that many young men of promising talents, labour under for want of education, he took a very interesting and active part in different societies, formed for the purpose of assisting them in the acquisition of such literary and theological attainments, as would render them more generally acceptable, and more extensively useful in the cause of God.\*

"As an humble and enlightened Christian, our dear brother deceased, shone with a mild radiance, which tended to edify and comfort, to instruct and allure others to the love of virtue and holiness.

"We are fully aware, that talents and learning, if unanetified by grace, whilst they excite admiration and respect, may serve only to dazzle and bewilder the mind, until it is lost in the intricate mazes of error and delusion. But where grace is implanted in the heart, by the renovating influence of the Holy Spirit, religion shines with a brighter lustre, and displays her charms in a more lovely and attractive light.

"The religion of our deceased friend, as far as we can judge, was of the genuine Christian stamp. It did not, on the one hand, consist of crude, undefinable notions and feelings, which never influence the life and conduct; nor on the other, of those cold speculations which freeze the holy fervours of the soul, and forbid its approach to every thing which has the least appearance of spiritual life and animation. But it was a steady flame, that warmed as well as enlighten-

ed. It was a pure, perennial spring, that flowed with the "water of life."\*

"His religious views and feelings may be collected from what he has written at different times. In a sermon, which he published about two years since, addressing the church, he says, "I will only observe, that as I was in the beginning, so I continue to be with you in weakness, and fear, and much trembling. Conscious of my own deficiencies, I need your prayers, as well as your indulgence; and while I mourn that I am able to serve you only in so imperfect a manner, I ought to unite with you in thanksgiving to God, that our union has been attended with so many tokens of divine approbation, and that so goodly a number has been added to the church.

"Although most unworthy, I occupy the place of the tenth pastor of this church; and am stimulated to pursue with diligence the acquisition of knowledge and the discharge of my duties, by the consideration that four of my immediate predecessors have been men highly distinguished on the list of ministers, who have been favoured with a liberal education, in the Baptist denomination. But above all, I am stimulated by the consideration, that the vow of the Lord is upon me; that I am not my own; that I am accountable to God and my brethren for the manner in which I discharge my duty. I address my fellow beings, whom I am soon to meet in eternity, and the blood of souls will be required at my hand, if I be found unfaithful."

"As an able faithful minister of the New Testament, it might well be said of him,—He was a burning and a shining light. His public discourses were always sensible and judicious, and frequently discovered much thought and reading. They were such as became sound doctrine. He appeared like a scribe well instructed in the kingdom of God, and constantly brought out of its treasury things new and old. His sermons, whether doctrinal, practical, or experimental, were addressed to the heart, and to the conscience. He knew how to point the artillery of the sword against the strong holds of sin, and to array the divine law in all its terrors against the workers of iniquity. He also was prepared to speak a word in season to him that is ready to faint. When he saw the sinner trembling under a deep sense of guilt, and ready to give up all for lost, with a heart melting with compassion, he

" . . . . . whisper'd peace,  
"In strains as soft as angels use."

"A considerable number, who are the seals of his ministry, have, during his life,

\* Mr. Winchell was President of the Young Men's Auxiliary Baptist Education Society, in Boston.

\* John, viii. 36.



professed their faith in Christ. We trust that many more will be found in that day, when God shall reward every man according to his works.

"As a companion and friend, his character was bright and estimable. There are some persons of whom we have hope, that they are truly gracious, but whose natural dispositions are so unamiable, that one could hardly wish an intimacy with them. But the temper of our deceased brother was the reverse of this. He ever appeared to us to be without deceit or guile, and free from malice and envy; his heart seemed to be formed for friendship. His professions were more than words of course.

"I must be allowed to mention one other trait in his character, and one which the Apostle has made necessary to the qualifications of a bishop, i. e. that *he must be given to hospitality*. How far he exemplified this amiable disposition, many of his ministering brethren, as well as others, can bear honourable testimony. He was highly esteemed by all his brethren in the ministry. They regarded him as a judicious, faithful friend, and as an instructive, amiable companion. Among those who were most intimately connected with him, this friendship was mutual and uninterrupted until death dissolved their connexion.

"In his family, as in the more public walks of life, his conduct was dignified, yet mild; correct, yet affectionate and tender.

"It is hoped that nothing which has been said, will be construed as the language of flattery or exaggeration; as nothing surely can be farther from my heart. If any thing should seem to bear such an aspect, let it be imputed to an ardent attachment which commenced with our first acquaintance, and which has been cemented by habits of intimacy until the day of his departure to another world."

Perhaps the selection of a few remarks from another sermon, from John ix. 4, delivered on the occasion of his death, at the First Baptist Church, will not be unacceptable.

"As many of you heard the character of your late Pastor delineated at the time of his funeral, I shall not detain you by repeating the observations which were then made. I trust, however, I shall be indulged in gratifying my own feelings by dwelling on one trait of excellence which he manifested in an eminent degree—*Devotedness to the*

*work and cause of Christ*. I feel it due to him to say, that our dear departed brother lived much under the influence of the sentiments which he wished might be inculcated at his death. When he engaged in the work of the ministry, he made a deliberate and voluntary surrender of himself to Christ and his cause. He cheerfully consecrated his time, his talents, and his property, to the good of Zion, and the best interests of his fellow men.

In a letter which he addressed to me, while on a journey for my health, he breathed the habitual desires of his heart when he remarked, "Oh! my brother, what greater happiness can we enjoy in this world, than to be instrumental in turning sinners to righteousness, and promoting the cause of the dear Redeemer. O! may it be my care to live always, so as to die in peace, at any moment when the Lord shall call." Under the influence of a mind devoted to the cause of Christ, he was anxious that every day should find him profitably occupied. In his diary, Feb. 7, 1817, he observes, "My time of late has become very precious to me. I resolve as much as possible not to walk the streets, or any other place, without thinking upon some subject which may be of use to me, or some one else. When I have no particular object in view, I will try to think of something for the assistance of the Baptist cause, and offer it for the Magazine." It appears, then, that he regulated his conduct by the sentiment with which he wished to inspire others; "Work while the day lasts, for the night cometh, in which no man can work."

If he had known that his day would have been so short, and that the night of death would have overtaken him so soon, he could not probably have sustained more labour than he actually performed. Besides the duties of his Pastoral office, he had many others to discharge. He was an active and efficient member of many benevolent,

literary, and religious Societies. He was habitually ready to every good word and work. It was easy to command his time, his pen, his tongue, or his property, if you could only satisfy him that the object to which you invited his attention was good. He felt a lively interest in the prosperity of Foreign and Domestic Missions. And there was one subject which was peculiarly near his heart—the education of pious young men for the ministry. Having enjoyed the advantages of a liberal education himself, he knew its value. And though he was not so ignorant of the New Testament as to affirm, that a learned education was indispensably necessary to qualify a man to preach the gospel—yet he knew that it was very desirable—that it opened a larger sphere of usefulness and influence to the minister of Christ, and therefore he laboured in season and out of season, to promote this important object.

But I need not enlarge on his active and incessant exertions for the promotion of every object which recommended itself to him either by considerations of humanity or religion. He was among you for years. You were witnesses with what zeal, and fidelity, and constancy he performed his work.

Be assured, my Christian brethren, I sincerely sympathise with you in your loss. It is my earnest prayer that the place where I now stand, may again be occupied by one who shall feed you with knowledge and understanding. That will be a day of no common joy to me, which gives you a minister, who, in the amiableness of his disposition, the prudence of his deportment, and the enlargedness of his views and feelings, resembles your late Pastor."

How inscrutable are the ways of Jehovah! This valuable servant of Christ, who was daily advancing in the esteem and affections of his own people, and indeed of all who had the pleasure of know-

ing him, was cut off, before he had attained the meridian of life. Having conferred a great benefit on the Church of Christ, by publishing a very judicious arrangement of Watts's Psalms and Hymns, with a supplement of more than 300 Hymns from different authors; he had other plans of benevolence before him, but he was arrested by disease, and finally summoned to cease from all his labours.

On the 17th of July, Mr. Winchell visited Beverly in usual health. The next day he delivered three sermons. He was, however, taken immediately unwell, and never preached afterwards.

Mr. Winchell had many ties, and many cheering prospects to endear life to him. It was, therefore, not without a conflict, that he apprehended a disruption of those ties, and saw a dark cloud come over his earthly hopes. He was enabled, however, with meekness and patience to commit all his concerns to God. A few extracts from his diary and letters will be sufficient to show, that the same grace which enabled him in health to *do* the will of God, enabled him in sickness to *suffer* his will.

The following sentiments are recorded in his diary Aug. 4.

"My indisposition continues, although a little abated. I am not anxious to order my own affairs, because I know that they are in the hands of One who cannot err. Should I not recover my strength, so as to be able to speak again in the name of my Master, it would indeed be a great affliction; and more still, should I live a useless life. My family!—I dare not think of leaving it. But I am not distressed about it. I am like the mariner who commits himself to the mercy of the sea, trusting in God to prosper his way. Should I be taken away either suddenly, or by a *lingering consumption*, the loss to my dear wife and children would be great indeed. But I am happy in being able to commit them to a kind Providence, who has promised to be the widow's husband, and a father to the fatherless children."

By the advice of his physicians he was persuaded to leave town, in

hopes, that travelling and a change of air might invigorate his enfeebled frame. He journeyed the first day as far as South-Reading; from which place he addressed a letter to one of the deacons of the church, of which the following is an extract:

*South Reading, Aug. 6, 1819.*

Dear Brother,

My ride to this place yesterday was pleasant, and occasioned very little fatigue. I am kindly entertained at the house of brother D. My health I think is a little improved, at least I gain strength, although my lungs continue very sore. The difference of one or two days, however, can hardly be perceived. Nothing but time, and favourable weather, and diet will restore my usual health. I desire to be patient, but it is harder doing nothing, than to labour with all my might in a good cause.

I see no reason to apprehend but that in a few weeks I shall be able to return to my labours. But it would be hazardous beginning too soon; may the Lord direct me at this critical period, and prepare me for future and increasing usefulness. I have no desire to direct what shall be done with me or mine. I am happy that all things are at the disposal of *him* who cannot err. "Rejoice in the Lord, O ye righteous. Put your trust under the shadow of his wings."

I am grieved when I think how much the church and congregation will suffer in their anxiety for me, and especially in the difficulty of obtaining acceptable preaching. But I wish them to dismiss all concern about me, and only pray that I may be resigned to all the will of the Lord. Should he restore me to health, and to the labours of my calling, I shall enter upon them with great delight, and it shall be my greatest concern, to do good to the people of my charge. But if otherwise, no good can result from impatience or murmuring, but much may result from a holy resignation, and cheerful acquiescence.

From South Reading he proceeded to Andover and Methuen. The letters dated from these towns will best exhibit the state of his mind, and the fatal progress of his disease.

*Andover, August 11, 1819.*

Dear Brother,

Through divine goodness I am able to inform you that my health is improving. Yesterday I found myself almost entirely free from cough, and gaining strength fast. This morning I remain in about the same state, excepting the effect of some medicine which I have taken. If nothing unfavourable transpires, I hope

to be well in about a fortnight. The air of this hill is truly refreshing. It blows from the south-west, a distance of nearly 50 miles without a hill to intervene. While I am writing, I can see the mountain called Wachusett in Princeton, distant about 50 miles a little south of west. On the north, I can see over into New-Hampshire; east, to the Atlantic; and south, the vicinity of Boston.

This last named place, reminds me of my friends, duties, and enjoyments. No one can tell how much satisfaction is derived from the labours of the ministry, but he who has engaged in them, and no one can tell how much pain is occasioned by the interruption of those labours among a kind and praying people, but he who has been laid aside by sickness.

*Andover, August 12, 1819.*

Dear Brother,

I have enjoyed quite an intellectual feast since I came upon this consecrated hill: that is, I have been permitted through divine goodness to attend upon several lectures and recitations in the Seminary, which have been as marrow and fatness, health to the body, and food to the mind. Of the latter, however, I can speak with more confidence than of the former; for although, for the time, I appeared to forget that I was a sick man, yet on retiring, I am like one whose "strong men fail."

I want room to say something about religion, sweet religion, the balm of all our wounds, a cordial for all our fears. My mind has been in a state of peace; and amid so much religion as exists here, my heart has been quite warmed, and soothed. May the Lord bless and comfort you, and Mrs. L. and the dear children. May grace, mercy and peace be multiplied to all the church and society. It does not fatigue me to write, else I should not have sent you so long a letter; but you will excuse its length, by considering that it comes from your sincere friend, and unworthy brother, &c.

*Methuen, August 14, 1819.*

Dear Brother,

It is our happiness to rejoice in the Lord always, believing that whatever he does is right. I was not alarmed, neither am I low-spirited. I am willing to be in the hand of the Lord, and my heart says, "let him do what seemeth him good." You will doubtless be sorry to hear that I have been raising blood: but you know that nothing can happen to us more, than shall work for our good. If the Lord has no more work for me to do, I may as well be taken away. The state of my dear family and flock, sometimes for a moment swells my heart with grief, but my mind is calm. At this moment I have reason to fear that my lungs will

not allow me to preach again; but all things are possible with God.

It may please him still to restore me; but as he may not, it is our duty to prepare our minds for any event. I think you had better state to the church that I may not be able to preach for two or three months, and that it will be expedient for them to procure a constant supply, if possible.

I wish you to send a suitable letter to the Secretary of the Boston Female Asylum, assuring them of the interest I feel in their Institution; but that from present appearances, it will be impossible for me to perform the service to which they have invited me, and that it will be necessary for them to procure a substitute. Assure our beloved brethren and sisters of the church, that their welfare occupies a large share of my anxiety. As soon as I am able, I intend sending them a letter. I shall use every precaution which experience and prudence may dictate, to prevent the progress of my disease, and hope in a few days to be able to send you encouraging intelligence. Adieu. Affectionately yours, &c.

After his return to Boston, his friends had very slight hopes of his recovery. But such was the flattering nature of his disorder, he pleased himself with the expectation of being soon restored to his former activity and usefulness. He placed much confidence in the salutary effects which might be produced on his frame by a voyage to the South. Arrangements were accordingly made for his departure, and passages taken for himself, his wife, and brother, when he was again visited with a profuse bleeding at the lungs. From this time, he appeared to be sensible that his continuance on earth could not be long. When he perceived that there was little probability of being restored to health, he manifested sweet peace and calmness of mind. He frequently expressed much satisfaction in a belief of the wisdom, equity, and goodness of divine providence. Nor was he destitute of the peace and comfort which flow from faith in the Son of God. On one occasion when several ministers were at his house, he remarked; "The doctrines which I have endeavoured to preach to others, are

my support and consolation in sickness." He frequently observed to the writer of this memoir;—If it were the will of God that he might live to be useful, life would be pleasant; but otherwise, he had no choice. He often expressed a wish that he might be able to preach one more sermon. He seemed to think, he could, from what he had experienced in sickness, speak with more effect than ever he had done. He said, he wanted to address sinners once more, especially the youth of his congregation.

In the last interview the writer had with him, he remarked; "I have had a wish to remain a little longer in the society of those brethren with whom I have lived in such harmony and friendship, but the will of God is otherwise, and I submit." When I was leaving the room, he beckoned for me to return. With a very feeble and broken voice, he requested me to give his love to all his ministering brethren, and tell them to be faithful, but prudent. With some difficulty he released one of his hands, which he extended to me, and said, "Farewell, my dear brother." On the Tuesday morning following, Feb. 22, 1820, this amiable and useful minister of Christ, fell asleep in Jesus. When I heard he was dead, I felt as if I could with propriety adopt the lamentation of David over Jonathan, when he said, "I am distressed for thee, my brother! very pleasant hast thou been unto me."

Farewell! sainted Spirit! may thy dying request never be obliterated from my memory—**BE FAITHFUL, BUT PRUDENT.** May I hear thy voice from the grave; *Work while the day lasts, for the night cometh, in which no man can work.*

SINCE the preceding "Memoir" was written, we have received the mournful intelligence, that the widow of our deceased brother departed this life June 15, 1820. We intend to give a brief account of this amiable and pious woman, in our next number of the Magazine.

## Religious Communications.

### DUTY TO PRAY FOR AN INCREASE OF MINISTERS.

*Messrs. Editors,*

IF you think the following reflections, suggested by the death of *one* formerly your associate in editorial labours, but now, we trust, with God, calculated to do good, you are requested to insert them in the Magazine.

“My meat is to do the will of him that sent me, and to finish his work,” our Saviour said to his disciples on a certain occasion. His conduct corresponded to this declaration—“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.”

In his heart dwelt the tenderest compassion. “When he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.” Wretched indeed was the state of Israel as it respected spiritual guides. There were many who professed to be teachers. But they were “idol shepherds,” “the pastors had become brutish; they did not seek the Lord,” “they were blind leaders of the blind.”

“Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”

Our Saviour here enjoins it upon his disciples to pray the Lord of the harvest to send forth labourers into his harvest. No good reason can be assigned, why this injunction should be considered as binding only on those disciples who lived during his personal ministry.

The duty then still devolves on the disciples of Christ—to pray the Lord of the harvest, that he would send forth labourers, or in other

words, it is the duty of Christians to beseech the Lord, to send forth preachers of the gospel. Some considerations, calculated to enforce the duty, will be mentioned.

1. The extensiveness of the harvest.

The harvest truly is plenteous. It was so in the days of Christ. It is so at the present time. The whole world is the field, from which this harvest is to be gathered. This is evident from the fact, that it is the intention of God that the gospel should be spread through the earth. That such is the intention and design of God, no one can doubt who listens to the voice of prophecy, or to the words of our Saviour, “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations.”—“Go ye into all the world, and preach the gospel to every creature.” View then the vast field presented before the labourers of the gospel.—Consider the heathen world. Different computations have been made of the population of the globe. If we adopt a moderate estimate, it may be stated at ten hundred million. Of these, six hundred million, it is computed, are in heathen darkness.

In Asia 498 millions.

In Africa 87 millions.

In Europe 3 millions.

In America 12 millions.

In this estimate, however, are included Jews and Mahometans,

as well as Pagans. And yet among these millions the gospel must be preached.

Consider also the state of multitudes in countries called Christian. In how many regions does a corrupt and distorted religion prevail! Superstition, ignorance, error, brood over lands where once the pure light of truth shone. In our own country, how many places are there where the gospel is but seldom preached, if ever! This remark is especially true of the Western country; the population of which is rapidly increasing. Nor ought it here to be omitted that there are many churches destitute of pastors, which it is important should be supplied. "The harvest truly is *plentiful*." "Pray ye *therefore* the Lord of the harvest, that he will send forth labourers into his harvest."

2. The small number of labourers enforces the duty. The labourers are *few*.

How few missionaries are there in Pagan and Mahometan lands! A statement of the number of Protestant missionaries, made in 1817, gives to Asia, 102, to Africa, 61, to America, 194.—Total, 357. Since then there has been an increase. This increase is not probably so great as 60 in Asia, 30 in Africa, 40 in America. But should the increase have been as great as this, the whole amount of Protestant missionaries would be 487. *Four hundred and eighty-seven Missionaries among six hundred millions! Not one to a million!* From calculations made, it appears, that should one missionary be allowed to 20,000, about 30,000 missionaries would be required; and if one minister be raised up for every 10,000, then 60,000 would be required. If one for every 5,000, 120,000 would be required; if one for every 2,500, 240,000 would be required. O how many, very many missionaries must be thrust forth, how many native preachers raised up, in order that the great command of Christ

may be fully obeyed. "Go ye into all the world, and preach the gospel to every creature!

"The labourers are *few*." "Pray ye *therefore* the Lord of the harvest, that he will send forth labourers into his harvest."

3. Let us consider that He alone to whom we are directed to pray, sends forth labourers. The very words of the prayer teach us this truth. He alone can impart that grace without which no man can be a minister of Jesus Christ. He is the author of those natural endowments which are requisite. He calls men by the influences of his Spirit to engage in the work of the ministry, and it is He who grants them success. For Paul may plant and Apollos water, "but God giveth the increase."

4. Let us be urged to "pray the Lord of the harvest that He would send forth labourers," by the consideration of the beneficial effects connected with the labours of gospel ministers. How salutary the influence of the ministry on society! The state of those countries where the preaching of the gospel is enjoyed, compared with those which are destitute of the ministry, speaks volumes on this point. This reflection is important. But there is another vastly more important, *viz.* *The preaching of the gospel is the grand means which God has appointed for the conversion of sinners.* It pleases God by the foolishness of preaching to save them that believe. "Whosoever shall call on the name of the Lord shall be saved. But how shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent." Contemplate the worth of one soul; its value is inconceivably great; then reflect, that one preacher may be the instrument of converting thousands, and will you

need any other inducement to urge you to pray the Lord of the harvest that He would send forth labourers?

Who can contemplate the amount of good, which one individual may be the instrument of doing, when in answer to his fervent and persevering prayers God sends forth a faithful minister? That minister may be another Eliot or Brainerd, or Whitefield or Carey, from whose lips thousands may hear the sound of the gospel and live. Of this thousand there may be many who will in their day become preachers of salvation, more extensively perhaps, and more permanently useful than their predecessors in the harvest. And many of those in whose conversion they have been instrumental, may be greatly useful in their generation in the same ministry.

The subject might be pursued down to the period when the voice of the archangel shall awaken the dead.

But God has instituted the ministry not only for the conversion of sinners, but for the perfecting of the saints and for the edifying of the body of Christ. For comforting, instructing, and upholding in their most holy faith, the people of God; the preaching of the gospel is one of the most important means. Seeing then that such great and valuable effects are accomplished by the instrumentality of preachers of the gospel, with what urgency does the command of our Saviour apply to us, "Pray ye the Lord of the harvest that He will send forth labourers into his harvest!"

5. We are urged to pray for an increase of gospel ministers, from the solemn fact that those already in the vineyard must die. They, like other men, are mortal. Many die in the vigour of their days. We hear not only of the departure of the aged servant who has come to his grave, "like as a shock

of corn cometh in, in his season;" the young preacher is also removed; our tears flow over the early grave of WINCHELL, before we had recovered from the anguish occasioned by the death of WHEELLOCK.

We had fondly hoped that many years of usefulness were before them. But they are gone. "Verily thou art a God that hidest thyself, O God of Israel the Saviour." An extensive harvest, a few, very few labourers, yet one and another of this number, in the very morning of their days, and occupying most important stations, are taken away. To us these events appear dark. But God does all things well. Probably one reason why He has taken these to himself, is to excite his children to supplicate Him to send forth hundreds, who shall supply destitute churches, who shall preach Christ to those who dwell in the wilderness, and who shall go to the far distant heathen.

6. To encourage and animate us in offering up our prayers for an increase of faithful labourers, let us bear in mind, that our prayers will be answered. "I have never said to the seed of Jacob, Seek ye me in vain." "The effectual fervent prayer of a righteous man availeth much." When we pray the Lord of the harvest that he would send forth labourers, we know we shall be heard, and answered, for He has directed us in express words to pray for this object.

In concluding these remarks, permit me to suggest, whether Christians have not been to a great degree deficient on this point. Our views have been too contracted; we have not realized that millions of our fellow men are perishing for lack of vision; we have not by any means sufficiently valued the ministry as the ordinance of God; we have not sympathized with our sister churches who are destitute of pastors; hence our petitions to the Lord of the harvest, that he would

send forth labourers, have been unfrequent and languid. Brethren, let us awake from this indifference, let us repent of our apathy, and remembering that the harvest is plentiful, that the labourers are few, that of this small number, one and another is taken away by death, that God alone can send forth labourers, and that blessings inconceivably great are connected with the ministry, let us be incited to pray the Lord of the harvest, that He will send forth labourers into his harvest.

TABOR.

For the American Bap. Mag.

ORIENTAL MANNERS AND  
CUSTOMS.

Messrs. Editors,

The object of the inclosed communication, is to excite a greater attention to the importance of Oriental Manners and Customs, as connected with the interpretations of the Bible. If you think it calculated to subserve this, as I think, valuable purpose, you are at liberty to use it.

Yours, &c. IMLAC.

Our ignorance of *Asiatic Manners and Customs*, often leads us to misapprehend circumstances and events recorded in the Bible. This position may be illustrated by two or three examples.

One, who imagines that the position of the body at meals, was the same among Eastern nations that it is with us, cannot conceive, how it would be natural or becoming for the beloved John to lean upon the bosom of his Master at table, as related John xiii 23; or how the woman, mentioned Luke vii. 37, could, while our Lord was sitting at meat, and while she stood behind him, wash and wipe, and anoint his feet. But when it is known, that amongst the Jews, as well as Greeks and Romans, it was customary at meals to recline upon the left side and left elbow, on couches placed

for the purpose; and that the feet of the first came behind the back of the second, and the head of the second near the bosom of the first, the difficulty vanishes, and all appears intelligible.

It is, I believe, generally thought, that one part of Christ's humiliation consisted in the meanness of his birth; or, to speak in language often used concerning that event, in his being 'born in a stable and cradled in a manger.' There is abundant evidence, that the Saviour was born of parents of humble rank, and that he was born, too, in humble circumstances. But an accurate knowledge of the publick houses of the East, would probably satisfy us, that there was nothing peculiarly or uncommonly mean and distressing in the circumstances of his birth. We learn from travellers, that there were, centuries ago, as well as at the present day, two sorts, at least, of publick houses, in Eastern countries; one for the exclusive accommodation of men, or of the human species, the other for the accommodation both of the traveller and his beast, not only under the same roof, but in the same great area or inclosure. It would seem, that there was only one of the former kind at Bethlehem, and that this was full, when Joseph and Mary arrived. They repaired, therefore, to one of the latter and more common kind. These were erected at publick cost, afforded nothing but lodgings, were attended by no person, and subjected the traveller to no expense. The middle part of the building was appropriated to the cattle; and the travellers found lodgings upon a wide bench erected against the inside of the walls. For a more full account, see Dr. Campbell on Luke ii. 7. It would seem that there was something of the same union of accommodations for man and beast in private houses. See 1 Samuel, xxviii. 24.

From what our Lord said to his



disciples, John xiii. after he had washed their feet, 'ye also ought to wash one another's feet,' some have supposed that this thing ought to be practised in every part of the world. The Roman Catholic princes of Europe have practised washing the feet of the poor on holy Thursday. But when we know, that it was the common practice for guests or visitants to have their feet washed as soon as they arrived at the house to which they were going; and that, as they wore sandals without stockings, this was necessary to prevent their soiling the couches on which they were to retire; and when we consider also the design of our Saviour in this act, we shall see no ground for such a supposition. Washing the feet was a menial office, or one performed by servants. When, therefore, it was performed by one friend for another, it was a mark of more than ordinary regard and affection. One object of our Lord, in this transaction, might be, to teach them a lesson of humility and brotherly love, and to teach them to express this love by every act of kindness and friendship. But another and higher object probably was, (see the place which this chapter holds in Newcomb's Harmony,) to correct their Jewish prejudices respecting the temporal nature of his kingdom, which they supposed would come with great external splendour; and to put down that worldly, ambitious spirit, of which we find so many traces. (Matth. xviii. 1, xx. 21; Luke xxii. 24,) and which led them to seek the first honours of this earthly kingdom. The instruction, then, conveyed in this most impressive manner, impressive, on account of that universal custom among them which suggested it, does not differ, as to substance, from what he had often taught them. To practise this, therefore, in this and other Western nations, would, to say nothing of its indecorum, have none of its

original significance. The spirit and design of the example and command would be lost.

But not to multiply examples, we have reason to rejoice in the helps for learning the Manners and Customs of the East, furnished by such books as Fleury's Manners of the ancient Israelites, Calmet's Dictionary of the Bible, Harmer's Observations, Burder's Oriental Customs, Ward's Appendix to his History of the Hindoos, and Horne's Introduction to the Scriptures; and in the multiplication of these, helps by Eastern travels, and, especially, by Eastern missions. The permanency of Eastern customs and manners, it is well known, is what renders them so valuable for the elucidation of ancient writings. When the East shall be christianized, when its treasures of knowledge, which may be drawn from its books, its languages, its customs, its works of nature and art, shall come into our possession, then, and probably not till then, will the sacred Scriptures shed upon us all the splendour of their original and unshorn beams.

IMLAC.

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To the Editors of the Am. Ep. Mag.

NATURE AND DESIGN OF THE INFLUENCES OF THE SPIRIT.

Gentlemen,

IN conversing with professors of different persuasions of whom I have had reason to hope well; I have observed a mistake very prevalent, which seems to operate to the injury of social religion and individual comfort. It has appeared also, that it affects those most whose consciences are the most tender, and who discover the strongest solicitude to act with propriety. The mistake to which I refer, is in reference to the *nature and design of divine influence*.

I shall take for granted the truth of the doctrine, and confine myself

to a few remarks which may go to distinguish its different departments. Indeed, individuals who turn the doctrine into profane ridicule, would deserve no notice if pity were no virtue. One might ask such, Is it naturally impossible that *He* who made intelligent beings can have access to their minds and hearts? Except they can put an absolute negative upon this question, their conduct must appear worse than ridiculous. Is it probable that the great majority of men, whether believers or unbelievers in revelation; learned, or unlearned; of all countries and ages; nay, that the common sense of mankind can have been deceived; and that they stood in need of the sagacity and penetration of these gentlemen to set them right? The doctrine is certainly possible—It is probable. One might easily go the other step, and say it is true, but I forbear. It will follow without the last, that the conduct of these gentlemen is not only unphilosophical, but opposed to common prudence and common sense; for a possibility of any doctrine is a presumption in its behalf. A probability is more than a presumption. He who can oppose either, or both with ridicule instead of reason, must be very wicked or very ignorant.

I will submit to you and your readers the following attempt to establish something like correct ideas upon this important subject; and may *He*, whose honour it is intended to vindicate, render it beneficial to his people, that the pious and humble may surmount their discouragements, and the diffident may become useful.

It appears to me that the subject requires to be divided into two parts. I will call the first special, and the second common. By special influence, I mean the communication of that preternatural power to individuals for extraordinary purposes, where God has commissioned men to perform certain actions and

deliver certain sentiments in his name. Such were miracles, prophecies and revelations. Common influence is that operation of the Spirit of God, which renews the heart of man, excites in him holy desires, and induces and aids him in the performance of holy actions.

The first sort of divine influence may be possessed indiscriminately by good or bad men, and is no criterion of character. It was possessed by Balaam—the old prophet of Bethel—Caiaphas, and probably by Judas—by the Prophets, Apostles, and Evangelists. The second sort of divine influence is possessed by none but those who are the subjects of divine grace, and is characteristic of a regenerated state.

The subjects of the first were moved and influenced mechanically, without the exercise of choice, and frequently without correct ideas of what they did or said; see 1 Pet. i 10, 11. The second is perfectly accordant with moral agency, allows a choice, and supposes that we are influenced by motives.

The first was a rule of obligation to him who possessed it. He was bound to act to the exact extent of the influence exercised upon him, and to go no further—to act at all times when he felt it, and not to act without it. But the second neither reveals, nor points to any new duty. What is duty under this divine influence, was morally binding before we were the subjects of it, and must be so upon all men. The former, every time excited, reveals and imposes some new duty. The latter is designed to enable him who is the subject of it to perform a duty or duties which were revealed before, and which are obligatory irrespective of our receiving special aid. The former has been given upon special occasions for important purposes. Men might possess it once, twice, &c. and then have it no more, the mind being answered, for which it was given. But the latter is the constant priv-

ledge of good men, and the grand mark of the gospel dispensation.

The evils arising from the want of correctly distinguishing between these two sorts of divine influence, are numerous and serious. We have met with preachers whose piety and good intentions we could not doubt, despise study and reading, and deliver extemporaneously what they have presumed to say came from the immediate influences of the Spirit of God. We must however be allowed to lament what we deem a mistake in these good men, whom we love and respect. These people allege in the defence of their practice, 2 Peter, i. 21, and Mark xiii. 11. Now a little attention will convince any one, that these passages refer to the first species of divine influence, and have nothing to do with ordinary ministers of the present day. It is devoutly to be wished that these good men would recollect that reason, judgment, and memory are gifts from God; to refuse to employ these in his service, is a species of robbery. I am inclined to think he acts the most pious part, who labours to prepare himself for public work, as if every thing depended upon his exertions, and then place his confidence and hope in divine influence as much as if he had done nothing.

We have noticed at prayer-meetings, when certain individuals have been called upon to engage, that they have declined, and alleged they did not feel liberty. It is common for such persons to refer us to 2 Cor. iii. 17. "Where the Spirit of the Lord is, there is liberty." If their minds were not possessed with a wrong idea of divine influence, a little attention would convince them that the text in question has nothing to do with the subject, but refers to the difference between the Mosaic and Christian dispensation. It were well if such persons would consider that prayer is a natural duty binding upon all men; and

that to be disinclined to it is a great sin. If the Spirit of God be afforded us in the act, it is a privilege; but the sin is just the same, whether we omit prayer under an apprehension that we are not under divine influence, or because we are disinclined to attend to it; for the gift of the Spirit is not the rule or measure of our duty.

Upon just the same ground sinners excuse themselves in a state of impenitency and unbelief, and fancy, it is to be feared, that because they are not the subjects of divine influence, they have very little to account for to God. They say, they cannot change their own hearts. They cannot give themselves spiritual desires. If they were to say, we would not if we could, it would be stating the business correctly.

Is this sentiment the offspring of their depravity and blindness of heart; or has it been propagated by ill-informed Christians? We ought, however, to take alarm at the serious mischief arising from it. Follow but the principle in its natural tendency, and it will set aside the revelation we have received; for, if nothing be my duty without I be the subject of divine influence, it will follow that when I am without that influence, neither unbelief, nor any thing else, can be my sin. The conclusion, therefore, is, that the scriptures become binding just in proportion as I am moved by the Spirit of God, and if he should move me to any thing before unrevealed, or, contrary to what is already revealed, it is my duty to do it. Where then is the boasted perfection of revelation?

If, on the other hand, we form correct ideas of divine influence, it will give an importance to the word of God, urge the conscientious Christian to activity, and leave the sinner and the disobedient without excuse.

Yours, &c.

G----- K-----

TWO ANECDOTES OF MR.  
DOOLITTLE.

MR DOOLITTLE took great delight in catechising, and urged ministers to it, as having a special tendency to propagate knowledge, to establish young persons in the truth, and to prepare them to read and hear sermons with advantage. Accordingly, every Lord's day, he catechised the youth and adults of his congregation; and this part of his labours was attended with the happiest effects. Of this we have the following striking anecdote. The question for the evening being, "What is effectual calling?" the answer was given in the words of the Assembly's Catechism. This answer being explained, Mr. Doolittle proposed that the question should be answered by changing the words *us* and *our* into *me* and *my*. Upon this proposal, a solemn silence followed. Many felt its vast importance; but none had courage to answer. At length, a young man, about twenty-eight years of age, rose up, and, with every mark of a broken heart, was enabled to say, "Effectual calling is the work of God's Spirit, whereby, convincing *me* of *my* sins and misery, enlightening *my* mind in the knowledge of Christ, and renewing *my* will, he did persuade and enable *me* to embrace Jesus Christ, freely offered to *me* in the gospel." The scene was truly affecting. The proposal of the question had commanded unusual solemnity. The rising up of the young man had created high expectations, and the answer being accompanied with proofs of unfeigned piety and modesty, the congregation were bathed in tears. This young man had been converted by being catechised, and, to his honour Mr. Doolittle says, "Of an ignorant and wicked youth, he had become a knowing and serious professor, to God's glory and my great comfort.

The other Anecdote is strongly characteristic of the non-conforming ministers of that age. Being engaged in the usual service on a certain occasion, when Mr. Doolittle had finished his prayer, he looked around upon the congregation, and observed a young man just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to go out again. Mr. D. feeling a peculiar desire to detain him, hit upon the following expedient. Turning towards one of the members of his church, who sat in the gallery, he asked him aloud, "Brother, do you repent of your having come to Christ?" "No, Sir, (said he,) I never was happy till then: I only repent that I did not come to him sooner." Mr. D. then turned towards the opposite gallery, and addressed himself to an aged member in the same manner. "Brother, do you repent of your having come to Christ?" "No, Sir, (replied he,) I have known the Lord from my youth up." He then looked down upon the young man, whose attention was fully engaged, and fixing his eyes upon him, said; "Young man, are you *willing* to come to Christ?" This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down, and hid his face. The person who sat next him, encouraged him to rise, and answer the question. Mr. D. repeated it, "Young man, are *you* willing to come to Christ?" With a tremulous voice, he replied, "Yes, Sir." "But when, Sir?" added the minister, in a solemn and loud tone. He mildly answered, "Now, Sir." "Then stay, (said he,) and hear the word of the Lord, which you will find in 2 Cor. vi. 2. 'Behold, now is the accepted time; behold, now is the day of salvation.'" By this sermon God touched the heart of the young man. He came into the vestry, after service, dissolved in tears. The unwillingness to stay

which he had manifested, was occasioned by the injunction of his father, who had threatened, that if ever he went to hear the fanatics, he would turn him out of doors. Having now heard, and being unable to conceal the feelings of his mind, he was afraid to meet his father. Mr. D. sat down and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. The Lord graciously met with them both; and father, mother, and son, were together received, with universal joy, into that church.

THOUGHTS ON 1 COR. XIII. 4.

*Charity envieth not.*

By charity, as used in this chapter, is not intended that disposition which prompts us to be liberal to the poor and necessitous, and to contribute to their wants; nor does it intend that liberality of sentiment, which disposes us to think or speak favourably of those who differ from us in their religious opinions. But a charity of a much higher nature is intended. This consists in supreme love to God as the greatest and best of beings, and love to other beings proportioned to the degrees of excellence which they possess.

This grace elevates and adorns the human character. It assimilates man to his God; and is an indispensable prerequisite for heaven. Without this, all our pretensions to religion are vain. Charity suffereth long, and is kind;—*charity envieth not.*

Envy is the direct opposite of this heaven-descended grace. They are so opposite in their nature, that they can never dwell together in the same breast. The admission of one, is fatal to the existence of the other. Where envy is cherished, charity is outraged. She will never consent to take up her abode in

a heart where envy is permitted to dwell. Let us inquire,

1. What is the nature, and what are the hateful qualities of envy?

“Envy is pain felt, and malignity conceived, at the sight of excellence or happiness.” It is composed of some of the vilest passions which exist in the human heart. It is a composition of pride, ambition, hatred and revenge. It is wholly destitute of any one good quality, and tends only to make its possessor wretched.

True Christian charity, is a meek, amiable grace; and notwithstanding it holds the highest rank among the Christian virtues, it *vaunteth not itself. is not puffed up.* But envy is inflated with pride and self-importance. It repines and sickens at the sight of another's prosperity. Christian charity is a grace descended from heaven—envy springs from the lower regions. Charity presents the image of celestial goodness; envy exhibits the malignity of hell! It is more detestable, and more to be dreaded than all the other hateful passions. “Wrath is cruel, and anger is outrageous; but *who is able to stand before envy?*”

Envy is compared by Solomon to *a rottenness in the bones.* Diseases of this kind, are not only the most painful, but the most difficult to cure. Wounds in the flesh, though large and deep, are easily healed; but when the bones become carious, human skill is often baffled and set at defiance. Such is the nature of envy, which infuses its rancorous poison into the depraved heart. One of Job's friends compares it to a *murderer or destroyer.* For, saith he, “*wrath killeth the foolish man, and envy slayeth the silly one.*” It not unfrequently operates in such a manner, as to destroy the health, but in many instances it leads men to put an end to their own existence.

It is the nature of envy to torment, and make miserable, not on-

ly the immediate subject of it, but every other being in the universe. No wonder then that the Apostle, in describing one of the most lovely of all the Christian virtues, should say, "charity *envieth* not"

2. Should any ask, What are the injurious effects occasioned by envy? it may be answered, that a large proportion of all the crimes, that have ever disgraced the human character, have been the result of *envy*.

What but this occasioned the first act of murder, that ever tinged the earth with human blood! What but envy excited the angry passions of Cain against his brother? Why did Joseph's brethren conspire against him? The scriptures furnish the answer; "Being moved with *envy*, they sold Joseph into Egypt." Why could not Haman be happy while basking in the rays of a royal court, so long as Mordecai enjoyed a part of the same honour? The answer is plain, his heart rankled with *envy*. When an honour, which he had vainly contemplated for himself, was conferred on this uncourteous Jew, it was too much for an envious heart to bear. The world appeared too limited for them both; he therefore resolved upon the destruction of Mordecai. What moved Saul, to attempt the destruction of the man who had saved his empire? It was *envy*. He could not bear the public applause so justly given to the stripling hero. Once and again he had been in the hands of the man whose life he now sought, and who refused to suffer any to harm him, because he considered him as the Lord's anointed. He knew David to be more righteous than himself; and, overwhelmed with this conviction, he would for the moment, be silent, and weep, and promise;—but hurried on by this infernal passion, he again pursued his prey like a partridge upon the mountains, regardless of all his sacred promises.

Why were the Jews so clamor-

ous for the crucifixion of Jesus? What injury had he done them? Do we not hear them acknowledge, "He hath done all things well; he maketh both the deaf to hear, and the dumb to speak." Why then conspire his death? Pilate, who sat as judge, and who sought to release him, shall explain it; *he knew, that for envy, the Jews had delivered him.* It was the unsullied excellence of his character which excited their *envy*. His holy life, his ardent zeal in the cause of righteousness, his unbounded benevolence, continually reprov'd and tormented them, till their *envy* became insupportable.

Why did the Jews of Asia contradict and blaspheme, when Paul preached the gospel of peace to them? The sacred historian answers, when they "saw the multitudes," that came to hear the word of God, "they were filled with *envy*."

This hateful foe lurks in almost every breast, and often mars the sweetest joys of life. It can never be indulged, but at the expense of peace and contentment. It is a disease that drinks up the spirits, and banishes every ray of cheerfulness from the soul.

3. It will be natural to inquire, whether there is any effectual cure for *envy*.

Reason and philosophy may do much to curb and suppress the exercise of this hateful disposition, but they can never extirpate it from the breast. If it be not eradicated, it will remain like a smothered fire, which needs only a little agitation like a gust of wind to blow it into a flame. The only effectual cure, is the implantation of holy love. "*Charity envieth not.*" Where this prevails and reigns, it overcomes all the malignant passions of the soul, and brings every thought into sweet subjection. Under the influence of this heavenly temper, we are enabled to "lay aside all malice, and guile, and hypocrisies, and *envies*, and all evil speaking."

True charity teaches us to love our neighbour as we love ourselves; to love our brethren, to be pitiful and courteous. How lovely is this heaven-born charity, which disposes us to "be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us."

From the foregoing description of the odious nature and fatal consequences of envy, let every Christian be admonished never to harbour such an unworthy guest. Suppress the first risings of it in thy soul, or it will rob thee of thy peace, and leave thee wretched and miserable. Cherish with holy solicitude, that "charity which is the bond of perfectness." The exercise of this holy principle will serve to beguile away the tedious hours of misfortune and adversity; it will solace thine heart, and *abide* with thee all the journey of life; it will accompany thee to that blessed world, where *faith* and *hope* are known no more; but where perfect love forever reigns.

## B.

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For the American Bap. Mag.

ADVICE TO CHURCHES ON THE CHOICE  
OF MINISTERS.

To the Baptist Churches in America.

Beloved Brethren,

I REJOICE that so many of you are supplied with pastors and teachers after God's own heart. I pray that their usefulness may be continued for a great while to come. But some of you are now destitute of the stated ministrations of the word and ordinances of Jesus Christ. You are looking and praying for some one to go in and out before you, and to discharge the various important duties of a Christian Pastor. And in all probability, the unrelenting hand of death will soon sweep from the walls of our Jerusalem many, who have fought a

good fight, and who have been burning and shining lights in the golden candlesticks of our God.

The subject therefore of the present address, either now is, or shortly will be, one of high interest to almost all the churches of our divine Redeemer. As on the one hand, there is not a greater curse among the judgments of Heaven, than a corrupt and unfaithful preacher, so, on the other, a good minister of Jesus Christ is justly esteemed among the richest blessings of a gracious God. Upon the choice you are about to make, hang momentous consequences. Fraternal union, the future growth of the church in numbers and in grace, the salvation of multitudes yet unborn, and the high honours of Immanuel, are intimately associated with the choice of a minister. We need the wisdom that is from above, to give advice upon this subject. But relying upon the Spirit of truth, and the dictates of inspiration, we venture the following hints.

Let the church be fervent and incessant in her addresses to the throne of grace, for the direction and benediction of God. In this respect let the example of the blessed Saviour be imitated, who, before he chose his twelve apostles, spent a whole night in prayer.

You believe, that if God does not send you a pastor in love, you may as well be destitute of one. O, be entreated then to pray the Lord of the harvest to send you a good minister of Jesus Christ; and to prepare you to receive him as a messenger of God. A word to the wise is sufficient.

Permit me now, dear brethren, to mention a few traits, which ought to be prominent in the ministerial character.

I. *Entire devotedness to the cause of the Redeemer.* The whole soul should be absorbed in the work of the ministry. With this blessed, this arduous employment, no other

distinct occupation should be allowed to interfere. Those ministers of Christ, who have engaged in worldly business, when necessity has not compelled, have generally been in as sad a predicament, as Samson, shorn of his locks. That fervent and holy unction, which commands attention to the word, that tender and affectionate solicitude for immortal souls, which touches the secret springs of sensibility, and awakens the drowsy conscience of the impenitent, is not likely to attend their ministrations. If Paul's exhortation to Timothy be disregarded, and a minister do not give himself wholly to these things, his profiting will not appear unto all.

Search then, and earnestly pray for a minister of Jesus Christ, who can see magnitude and importance enough in the gospel ministry to command all the energies of his soul.

II. *Suitableness to your circumstances.* Inquire for a candidate, who possesses qualifications suited to your condition. A man may be fitted for one station and not for another. Our divine Redeemer qualifies his servants for the posts he designs they should occupy. Their gifts make room for them, and they will be able to plant the standard of the cross, wherever he directs them to go. Your inquiry, therefore, must not simply be, whether a man is called of God to preach, but whether he be called to preach with you.

III. *Prudence.* This is a qualification needed at all times and places. It is so important, so necessary, that I can hardly persuade myself to believe that Jesus Christ ever sends a man into his vineyard, without a tolerable share of it. What mischief, what divisions and contentions arise from the want of it. Who can trace the meandering evils, which flow from a single imprudent word! Imprudent conduct is not less deleterious in its effects. The want of prudence, though it may not be chargeable with crim-

inality, may greatly curtail the usefulness of an otherwise able minister of Jesus Christ. It may give repeated occasion to the enemies of our Zion, to speak reproachfully of her blessed doctrine, as well as of her public functionaries. A high degree of this grace should therefore outweigh, in the estimation of the church, a melodious voice, or even the charms of oratory. But a man's prudence cannot always be learned from his public labours. That unruly evil, which is full of deadly poison, will sometimes emit its most deadly contents in the social circle or in the private interview. In vain does a man imitate the zeal of Peter, or the eloquence of Apollos in the pulpit, if the graces of the Spirit do not mark his daily deportment.

IV. *Soundness in the faith.* In almost every church, there will be some, who, either from the prejudices of education, want of knowledge, or the carnality of their hearts, will hesitate and waver with regard to important truths. But lamentable are the effects when this is the case with the minister. His own errors, scruples and waverings will be propagated among the people of his charge.

Would you avoid the poison of heresy, would you escape the evils of instability, then look for a preacher, who is rooted and grounded in love; who is not easily shaken in mind, and who is steadfast in the faith.

When love of the world, or popular applause, or the caresses of heretics, can swerve a man from the course of truth, he is by no means a suitable person to be at the helm of the ship. The minister of Christ is especially required to let his eyes look right on and his eyelids straight before him. Such conduct will insure the approbation of the virtuous and good, who, if they should dissent from some parts of his doctrine, would be constrained to admire his stability.



# Missionary Intelligence.

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## ENGLISH BAPTIST MISSION.

### SERAMPORE.

A communication from our brethren at this station, dated in February last, contains the following account of a young bride burnt with her betrothed husband.

SEVERAL months ago, in the vicinity of Chandernagore, a female victim was immolated on the funeral pile, under circumstances peculiarly affecting. She was a young woman, who had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials, which had been fixed for the next day; the relatives of both parties had arrived from a distance to honour the marriage with their presence; and the circle of their friends already enjoyed in anticipation the festivities which the approaching day would usher in. The preceding evening, however, the bridegroom was taken ill of the Cholera Morbus, and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord; a long debate was hereupon held between the relations of the bride and the priests respecting the legality of the act; the result of which was, that in such cases the shasters considering the bride as bound to her husband by the vow she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music and joy which had been anticipated, the bride was led to the banks of the Ganges, amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband.

### CALCUTTA.

FROM MR. PENNEY TO A FRIEND IN ENGLAND, DATED

February 12, 1819.

LET me persuade you, (as your mind is so much exercised respecting the unenlightened heathen) to think still more seriously respecting these parts, where every labourer is constantly repeating the Macedonian cry, "Come over and help us." Here is work sufficient to consume the zeal of angels; for multitudes are willing to hear the gospel, and frequently express their conviction that the religion of Jesus will, ere long, fill the whole world: they say that the world at present is divided, but that this religion is calculated to cement the human race in one. Calcutta, and indeed the whole of Bengal, to the feelings of a true missionary, whose heart is disposed more for work than success, must be viewed as an important field of labour. His eyes may behold in the highways, hedges, markets, and at the riverside, human beings hurrying on to destruction in the midst of awful darkness; and yet their movements are not so speedy but that they will wait with patience to listen to the angel now flying in the midst of heaven with the everlasting gospel, saying, "Fear God, and give glory to him." But, farther, for your encouragement, consider those good men who entered this field at the commencement, and have continued now about twenty-five years. Had labour only been their portion, they would have abandoned the field of action. But God has granted them great success, much beyond their most sanguine expecta-

tions. Reflect on the churches planted by them in Calcutta, Serampore, Cutwa, Chittagong, Monghyr, Patna, Dinagepore, &c.—the translations prepared for the various tribes of India, to send them “the wonderful works of God;” the vast number of the rising generation rescued from ignorance and stupidity, &c.—yet, notwithstanding so much has been done, there is no moral change in the bulk of the people. A breach only has been made, which will require a vigorous attack, by others pressing forward to the battle, to assist to demolish the high places raised by Satan, that every successive generation may be enabled to gain a larger triumph than their fathers, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. All these are given to the Redeemer by covenant, and by the signs of the times let us hope it is not far distant; we wait only for a greater out-pouring of the Spirit, before we shall hear a shaking of the dry bones in this valley of death.

Give my love to Mr. Ward. and say, that all at Serampore and Calcutta are well, and praying for his return for the good of the heathen. We are all, I hope, usefully employed; if not *usefully*, I can assure you we are *happily* employed. God grant we may be both

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EXTRACT OF A LETTER FROM MR. ALAN, TO DR. RYLAND, DATED

Calcutta, March 22, 1819.

I HAVE just removed to the new station at Doorgapore, where I expect to remain six months; during the whole of which, if I succeed in obtaining any native assistance, I shall be able very actively to employ myself in preaching the gospel to the natives in this populous neighbourhood, as during this time there will be nothing else to call

my attention away from the grand object. Without native assistance, I shall not be able to do much, on account of my imperfect acquaintance with the language; and it appears to me, that the most qualified of the native preachers, if standing alone, will be found unable to give a faithful representation of divine truth in all its parts, or to defend it with judgment against opposers, amongst whom are to be found in this country men of great research, learning, and ingenuity. But however unable to stand alone, place him by the side of an European, and he becomes a most important auxiliary; his prudence, his courage, his knowledge, are increased; his voice is heard with tenfold effect; he gives full scope to his imagination in representing divine truth under those images and metaphors which are so common, and so much liked, in this country; and thus, while he preaches the gospel to his countrymen, instructs his European companion in the mode of applying it with greater effect to their judgments and consciences. On the other hand, a solitary European is almost as helpless as a native in the same circumstances. A stranger in a strange country, surrounded by people of a strange tongue, having to propose to them a message which awakens all their prejudices, and deprives them of all their hopes in which they have formerly trusted, for salvation, as well as threatens the loss of all that is dear to them in this life, imperfectly acquainted (at least for the first few years) with the language in which he has to address them, and therefore liable to render his meaning unintelligible, or perhaps even to excite some prejudice which might otherwise have lain dormant—labouring under these, and other disadvantages, his mind is oppressed by the responsibility of his charge, and his unfitness for the discharge of its duties. But when you place by his

side, one who has left all and followed Christ, who knows his own language, and is competent to assist him in understanding native idioms, and in expressing Christian ideas in a native form, who is acquainted with all their prejudices, and can guard him against unnecessarily offending them,—his hands are strengthened, his mouth is opened, and he engages in his work with a delight which he cannot otherwise feel; since much of the pleasure a Missionary enjoys, arises from the assurance that he is communicating good news to those who need it; an assurance which he cannot enjoy, if he has any ground to suspect that he has failed to put his hearers in complete possession of his meaning. Such are almost precisely the circumstances in which I find myself placed, after the lapse of a twelve month from the time of my arrival in India. It has fallen upon me to commence Missionary operations at the Doorgapore station, which it is intended that each of those among us, who are not prevented by other engagements, shall occupy for six months in rotation. My knowledge of the language is naturally very imperfect, and if I stood alone, I could not expect to be so useful for two or three years to come, as I now hope to be with the native assistance I shall obtain; but surrounded, as I am, entirely by natives, I am placed in circumstances the most favourable for increasing my acquaintance with the language, and qualifying me more for Missionary duties. Before, however, commencing my work here systematically, a good deal of preparatory work in building must be attended to, which, on account of the extreme ignorance, perverseness, and laziness of the native workmen, requires much time to be spent in superintendance and direction. A bungalow has been already built for us to live in; a house for morning and evening worship, at the side of the road, is now building; and also

a house for Panchon, our native assistant; to which will be added, in the same line, three others for the reception of those who come from any distance to inquire about the gospel. Besides these, we propose building two places of worship, or Bengalee chapels, in Boronagur, a neighbouring and very populous village, the expense of which will be defrayed by our American friends and two others in those parts of Calcutta, which are naturally included in the range of the Doorgapore station. For the reason which I have just mentioned, I have been able to go out but little among the natives on week days, only twice or thrice with Panchon, early in the morning; but on the two Lord's-days that we have been here, our hands have been full of work. On the first of these brother Penney, and on the second brother Eustace Carey, came to assist me. By one means and another, I find that the spirit of inquiry is spreading, and that many are desirous of knowing what the gospel is. One, two, or three persons occasionally drop in at morning or evening worship, having come from some distance to satisfy themselves about us, and our object. Last night, six persons came to worship, two of whom remained two hours, and another, a learned Brahmin, three hours, and employed the whole time in asking questions, and obtaining information. The questions they proposed were, as far as I recollect, the following.—Where was Jesus Christ born? What form did he assume in becoming incarnate? What worship does Jesus Christ require? What will be obtained by worshipping him? All of which produced discussions, into which I endeavoured to introduce as much of the substance of the gospel as possible. Our object, however, is in many instances not comprehended. Several persons have called, who supposed that we had come here for the purpose of keeping a school.

These we have undeceived, and sent away with tracts, after communicating to them the message of the gospel. It is our intention, indeed, to attempt the instruction of a few native girls, when our influence may be such as to prevail upon the parents to send them. The schools amongst the natives for the instruction of *boys* are numerous, and of various kinds, but they have the most rooted antipathy against the education of the female sex, and the attempts made to overcome it have been few, and only partially successful. Every fresh attempt, however, diminishes the quantity of ignorance, and weakens the strength of the prejudice.

We are all at present in good health. Brother Yates was lately very ill. Brother Lawson is indefatigable in his labours. Brother Pearce has accepted one of the secretaryships of the Calcutta School Society. Mr. Penney is also actively engaged in schools. Brethren E. Carey and Yates are commencing the Persian and Hindostanee with the view of preaching to Mussulmen. The Rev. Mr. Corrie, now resident in Calcutta, and brethren Townley and Keith, who are zealously engaged in their work, have been reinforced by the arrival of two Missionaries.

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#### BENARES.

#### EXTRACTS FROM BROTHER SMITH'S JOURNAL.

*August 8th.* A Durvesh called, who, after hearing the gospel, appeared much affected, and promised to call again. 9th Lord's day. Preached at Sicrole. From thence went to Ram kuttora, where I collected a large congregation, who listened to the word with much attention. 10th. The Durvesh called with a Mussulman; after hearing the gospel, he said, "My heart is much inclined to embrace the

Christian religion; pray for me, that God may grant me the desires of my heart." 11th. Several persons called, to whom I read, and explained the Scriptures. 12th. Conversed with a *sūnyasse* in the presence of many people at Pruhladghat. From thence went to the Old Fort, and spoke to many. Brother Ram-Dasa conversed with a number of Brahmuns close to the Thuttera bazar; at the close, a Brahmun asked him, "Of what cast are you, that you are speaking against our religion?" Brother R. said, "I was formerly a Brahmun, but on hearing the gospel I was led to discover the evils of heathenism; therefore, through divine grace, I have left the road that leadeth to destruction, and have believed on the Lord Jesus Christ, who came into the world to satisfy the justice of God, by giving his own life in order to save mankind from sin and hell." The Brahmuns and others wondered, and said, "Truly, this is a good man." 14th. Went out with brother Ram-Dasa to the chowk,\* where we saw in a shop a picture of our Lord on the cross. Brother R. on seeing it, burst into tears, saying, "Thus the Lord of glory suffered and died for our sins." From thence I went to the house of a rich native of Benares, who kindly received me, and heard the gospel with much attention. 16th. Lord's-day. Preached at Sicrole. The Brahmun who was present on the 26th ult. called again, and appeared very much affected at the discourse. After worship, he clasped both his hands, and said, "Sir, ever since I heard the word of God, my mind has been much alarmed. I wished much to see you; and, agreeably to my promise, I called in town to see you, but not finding your house, I returned home. The following Sabbath, I called at this meeting house very early, but not seeing you, I returned home very sorrowful. This morning, through

\* An enclosed place; a market place.

the blessing of God, I have found you, and I hope you will take me with you, and instruct me in the knowledge of the truth: I am ready to forsake all for Christ's sake." When the dinner came on the table, I asked him to eat; he sat down, and said, "Why should I be bound in the pride of cast, while I am seeking my deliverance from sin?" The spectators wondered; they thought that the missionaries gave the Brahmuns money; but now they see, that it is nothing but the love of Jesus which draws them to give up all. On my way home, I addressed the people in two places; the Brahmun followed me home, conversing on religious subjects. After a few hours, he took leave, requesting me to send brother Ram-Dasa to his village to-morrow morning, and that he would return with him with his brother. 17th. Early in the morning, brother Ram-Dasa went to the Brahmun's house at Lartara, about 5 miles from Benares; he found him conversing with his mother and brother on the gospel. On seeing brother R. he received him very kindly, and called all his friends and relations to hear the gospel, when a good number assembled. Brother R. read and explained a Hindee tract; many wondered, and one exclaimed, "These are the words which attracted our friend Maya-Dasa; on account of which, he wishes to leave his mother, brother, house, land, &c. Now all our persuasions will not draw his mind away." After a little more conversation, Maya-Dasa bade farewell to all his family and friends, and left his village: this brother accompanied him to my house. Maya-Dasa endeavoured to draw his brother from heathenism. His brother said, "My dear brother, say what you wish, but I cannot give up my cast;" and returned to his village. 25th. Maya-Dasa's brother called, to whom I explained the word of life, with which he appeared much affected, and requested

me to go to his village next Sabbath day, and preach to the Brahmuns. 26th. Preached in several parts of the town to crowds of people: many on hearing the gospel appeared much delighted. 27th. Addressed the word to a crowd of people at Pruhlad-ghat, where a woman was to be burned alive with the corpse of her husband. At the close of the discourse, a Brahmun said, "Your scriptures are quite contrary to ours; therefore I hope you will not speak much." The corpse and the woman were taken to Brumha-ghat, where they intended to burn her with the corpse. After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse, and set fire to the wood. As soon as the flame touched her, she jumped off the pile, and fell into the water. Immediately the Brahmuns seized her, in order to put her again into the flames: she exclaimed, "Do not murder me; I don't wish to be burned." The company's officer being present, she was brought home safely. 30th. Lord's-day. Preached at Sicrole; after worship went with the two enquirers to their village at Lartara, where about fifty persons assembled, and heard the gospel with great attention. Several appeared much affected, and said, "Truly the English have the true plan of salvation. After our friends had given up their stone gods, &c. they left the village, saying, "We used to worship ignorantly these stones, instead of the living God."

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*LONDON MISSIONARY  
SOCIETY.*

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SOUTH SEA ISLANDS.

EXTRACT OF A LETTER FROM THE MISSIONARIES AT EIMEO, DATED 30th MAY, 1818.

'The impression of St. Luke's Gospel, in the Tahitian language,

is now completed, viz. 3000 copies; and although we demand, as formerly mentioned, a quantity of cocoa-nut oil, as the price of each copy, to help in defraying the expense of printing more, yet the people manifest the utmost eagerness to obtain them. Indeed, the miser's thirst for gold cannot exceed the thirst of these people for this portion of the word of God, and it is a matter of much concern to us, that great numbers must go without *any* for the present. Many of the inhabitants of the Palliser's, and other islands, to the Eastward of Otaheite, have also demolished their idols, and become professed worshippers of the true God, and 320 of them have lately come to these islands in order to obtain books.—Some elementary ones have been given to them, but it grieves us that we cannot let them have more. Thus the leaven of the Gospel continues to spread among the islands, and will, we trust, not cease so to do till it has leavened the whole lump.

‘Much readiness is manifested by the people in general to assemble to hear the Word of God. Our congregations are large and attentive, and we have reason to believe, that the interests of that kingdom which ‘cometh not with observation,’ are advancing here. New places of worship are frequently opening, which, on such occasions, are generally crowded. On the 26th instant, (May, 1818), most of us attended the opening of a very large place of worship at the West end of this island (Eimeo) belonging to the king. Pomare had requested our attendance on the occasion. This place had formerly been a rendezvous for the Arreoy Society, where they carried on their wicked and abominable practices. Public meetings were held here, and national and political affairs arranged and settled, attended with the most superstitious and idolatrous rites and human sacrifices. The congregation which assembled in this place

made a very respectable appearance, the people being well dressed, especially the females, many of whom were habited in the English fashion. Not less than three thousand were assembled on the occasion. Brother Nott preached to them from Isaiah. lxvi. 1, 2, ‘Thus saith the Lord, the heaven is my throne, and the earth is my footstool, &c. Suitable Tahitian hymns were sung, and prayers offered up, all appearing attentive, and the utmost decorum prevailed in this large assembly. We believe this scene would have greatly rejoiced the hearts of our honoured Directors, had they been present.

‘Another circumstance which wears a favourable aspect, and seems to indicate the advancement of the interests of religion, is the appearance of a missionary spirit among the people, and the formation of a Society for the furtherance of the Gospel, of which, the King is both patron and president.

‘On the second Wednesday in the present month (May) 1818, we had a general meeting, somewhat similar to your great ones at the Missionary Anniversary in London, at which, we trust, we experienced the presence of the Lord and received a token for good. In the afternoon, brother Nott preached out of doors to a large and attentive assembly, after which the King delivered to the auditory an address of considerable length on the propriety of forming a Society to aid the Missionary Society in London—Every member to subscribe a certain quantity of cocoa-nut oil, arrow-root, cotton, or a hog, annually. To urge and provoke them to emulation in this good work, he adverted to the formation of societies among the Hottentots, &c. in Africa, and to their contributing, where they have no money, their sheep and other property, for the furtherance of the gospel. He also reminded them of the labour they had performed and of the pains they had formerly taken *for their*

*false gods*, and showed how trifling the offerings, they were now called to make to the *true God* were, in comparison with those they once offered to their idols, &c. At the close of his speech, he desired the people to signify their approbation of the plan proposed, and their willingness to consent to it, by holding up their right hands. This was instantly done, and not a hand was observed down, in all the large assembly. Rules for the society have been drawn up in the Tabeitean language, by Brother Nott, which are to be printed and put up in all places of worship throughout this island and Otaheite.

‘When the chiefs and people at the Leeward Islands are acquainted with these proceedings, and have the rules laid before them, there is no doubt that they will soon form similar societies there.\*

\* An Auxiliary Society, we understand, has since been formed in the island of Huaheine, and another is expected to be formed at Raietta, to include Taha, Borabora, and Marua.

EXTRACT OF A LETTER FROM MR. CHARLES WILSON, MISSIONARY, DATED OTAHEITE, (WAUGH'S PLACE, MATAVAI), OCT. 19, 1818.

AFTER the conversation-meeting last Monday, a man followed me to my house, and asked me whether it was usual and proper for persons to weep when they prayed among the bushes. He said his prayers were accompanied with weeping. I asked him why he wept? He replied, that it was when he thought of his disobedience and rebellion against God, and of the love of Christ, and his death for sin and sinners; and when he thought of God's goodness towards him, and the return he had made, ‘only bad behaviour,’ as he expressed it, then he could not refrain from weeping.

EXTRACT OF ANOTHER LETTER FROM MR. CHARLES WILSON.

THE Brethren have sent home a few copies of the Gospel of St. Luke, which they printed at Eimeo. The press is now removed to Huaheine, and when Mr. Ellis wrote, Nov. 24th, 1818, the dwelling-house and printing-office were nearly finished, and they hoped to get the press to work again very shortly. So eager are the people to obtain copies of the Gospel, that it is thought, ten thousand will scarcely satisfy the demand.

Some of the brethren were about, if possible, to make another printing-press for Otaheite. We fear, however, that this is scarcely practicable; nor will it be necessary, as two additional presses have been sent out for their use.

## EDINBURGH MISSIONARY SOCIETY.

SIBERIA.

MR. SWAN AND MR. YUILLE.

EXTRACT OF A LETTER FROM DR. PATTERSON, DATED ST. PETERSBURG, 29th NOVEMBER, O. S. 1819.

‘I HAVE NOW to inform you that our dear missionary friends took their departure for Siberia on the 27th instant. They proceeded with exactly the same advantages and the same recommendations as our friends did this time two years. They have taken letters to all the governors, all the post-directors in the chief towns, and an open letter to all the post-masters on the road; a free passport, four horses, which saves them seven or eight hundred roubles, and a postillion to act as a guard and servant, from one direction to another, all the way. More could not be desired for them than what government has, of its own accord, granted them. They are even ordered to be furnished with money.

to what extent they require, in case they run short before arriving at the place of their destination. Prince Galitzin, and his excellency, Mr. Papoff, have been peculiarly kind to them, for which, both you and they are their debtors. When our friends expressed to the prince how much they were indebted to him, he replied, that it was their duty to do all they had done for them. Our private friends have not been less kind to them.'

The eldest of the two Saisangs, who have been employed in St. Petersburg, in the translation of the Scriptures into the Mongolian tongue, accompanies Mr. Swan, and travels with him in the same kabitka. The Emperor made him a handsome present for his outfit.

Mr. Rahmn (at Sarepta) is in good spirits, labouring hard at the language, and distributing gospels and tracts among the Calmucks in the neighbourhood; he intends soon to take a journey among them. Mrs. Rahmn's health is improving, and, among other things, tends to show that he is in his place. The government highly approve of his going to the Calmucks.

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### DOMESTIC MISSION.

#### REPORT OF THE TRUSTEES OF THE BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

ON Wednesday the 31st of May ult. the Baptist Missionary Society of Massachusetts held its annual meeting at the Second Baptist Meeting-house in Boston.

At 9 o'clock in the morning the Rev. George Phippin delivered an appropriate Sermon introductory to business, from Num. xiv. 21. The members being called to order, the Rev. William Gammell opened the meeting for business with prayer. The following Report of the Trustees for the last year was then read.

DEAR BRETHREN,

Custom has made it proper, and indeed, the continued prosperity of a

Charitable Society makes it necessary, that those who have the management of its concerns, should exhibit an annual account of the manner in which they have discharged their trust.

Men who are conscious of the rectitude of their aims, will be glad of an opportunity of submitting their measures to the light of public investigation, not to gain the meed of applause, but to satisfy the reasonable inquiries of their friends, and to secure their steady support of an object which is intended to promote the salvation of men.

Under the influence of these views, the Trustees of the Baptist Missionary Society of Massachusetts welcome the return of this day, and beg leave respectfully to submit the following

### REPORT.

In performing the duties assigned them by this Society, the Board have employed a number of Missionaries, who have been zealously engaged in preaching the gospel in different and very distant parts of the United States. As you will be able to form a more correct idea of the nature and extent of their labours, from their own statements, than from any general remarks of our own, we will present you with a few extracts from their journals and letters.

Rev. Josiah Houghton has spent ten weeks in the service of this Society, in the State of Maine. The towns of Vienna, Farmington, Industry, Starks, Anson, New-Vineyard, Kingfield, Chesterville, Strong, and Wayne were blessed with his ministerial labours. He remarks, "perhaps you may wonder that I did not preach more than fifty sermons in ten weeks, but, great diligence was necessary to perform what I did, as the country is new in most places, and the travelling bad. The people generally heard very attentively, and were glad that you remembered them in their *low estate*. They also earnestly requested that you would still remember them. On the account of great scarcity of money in the towns which I visited, I could procure no aid to the Board. I formed two Missionary Societies, one in Industry, the other in Anson, who will contribute to the Board directly, or to those Missionaries whom you may send among them. May God enable you to send some Missionaries to those whom I have recommended to your compassion; and it will cheer the spirits of your unworthy servant who feels their case to be such as needs the best helps that can be obtained."

Rev. Nehemiah Lamb, who had his appointment of three months previous



to our last annual meeting, has fulfilled it all since that period. He has been abundant in labours, and has preached in season and out of season, in the North East parts of the State of Pennsylvania, and in very destitute portions of the State of New-York. During his tour, he had the pleasure of administering the ordinance of Baptism to several hopeful converts. He mentions the joy and gratitude with which he was received as a missionary of Christ.

Rev. Edward Davenport has been employed in the service of this Society for the term of three months. As soon as he received his appointment, he proceeded to the state of Pennsylvania. In Tioga County, which is in a deplorable condition as to gospel privileges, he preached from one to three times every day. He writes, "Novem. 27, I preached in the town of Dulmar. In this vicinity the Lord has poured out his Spirit not only to the conviction, but to the conversion of many sinners, even without the instrumentality of his ministers, for none had visited the place for a long time, if ever they had. But after the Lord had been there, he sent one of his servants, Elder Ovit, to lead them into the practice of the gospel. This good man baptized eighteen persons a few weeks before my arrival in the place. These converts appeared to have learnt more of God, and of their duty to him in a few days, than many in the more favored parts of the country learn in 20 years. At their request, I agreed on my return, to assist in their organization as a Church. After continuing in this vicinity one week, I crossed the Alleghany mountains, and came to a region where many of the inhabitants had never heard a sermon since they had resided there, as no Missionary had ever travelled that route before. The people appeared much affected on hearing the word. I visited one house where the woman told me that her children had never heard a sermon or a prayer. Her oldest child was then in his sixteenth year. I prayed with, and delivered to the family a short discourse, which affected them much. I travelled as far West as the upper settlement on Potatocree Creek, west of Potter County, and I could not learn that there was one ordained minister in the three neighbouring Counties. The people expressed great gratitude to God, and to the Society for sending a Missionary among them. They contributed about \$16,00, and expressed great anxiety that Missionaries might be appointed to visit them. They gave the assurance that they would do all in their power to assist in this best of causes."

Rev. Peter P. Roots, who has for many years been in the service of this Society, has had an appointment from the Board to labour as their Missionary for nine months.

A poor and destitute people of different denominations, (and of no denomination,) living in the towns of Lansing and Groton, have requested me to supply them two Lord's days in each month, till November or December. They have proposed to contribute something hereafter in grain, to assist the funds of the Society. This request was made before I received your last appointment, yet, as they are poor, destitute, and in general moneyless, I thought it proper to comply with their request, and to spend the rest of the time in itinerating in places around them. I have lately visited New-Stockbridge, where I was received with much affection by the Indians. At one house where I preached, I saw a young Indian woman, who had obtained a hope about a year ago. She appeared modest, humble, and pious. She manifested a desire to know how to read the Bible, a love to the people of God, and a concern for poor sinners. Most of the people among whom I have spent my time, are poor. But many of them love to hear the gospel preached. And though they have not money to give, yet they manifest their gratitude by words, and by kind treatment to their Missionaries. Though their accommodations are often poor, and their fare coarse and scanty; the true Missionary is frequently pained to see them discomfort themselves to make him comfortable. Sometimes they sleep on the floor, that he may rest in their bed; whilst there is only one room to accommodate themselves and their visitors.

Rev. Isaac Case has spent three months in missionary labours, principally in the State of Vermont. He visited a number of small churches, which are destitute of stated pastors, where his labours were cordially received, and proved very beneficial. Several contributions were received for Missionary purposes. In the church at Marshfield, he remarks, "there was a sister, by the name of Clariss Pitkin, who made a public profession when about thirteen years of age. This was twenty years ago. She adorned her profession in life, and was happy in death. She left about 160 dollars to the Foreign Mission. It is in the hands of her brother, who requested the circumstance to be communicated, and will be payable in about four years. Besides the above named towns, I visited Auburn, and preached one Lord's day in the State Prison. After public worship, I visited the prisoners,

and conversed with them from cell to cell. There are about 200 in number, and I hope some of them have been converted since their confinement. I have the satisfaction to inform you, that in many places in these regions there is a glorious revival of religion, especially in Homer, Truxton, and the East part of Scipio. A new church has lately been formed in Ulysses, and forty or fifty have been added to it by baptism."

The following ministers of Christ have also been appointed for the time affixed to their respective names.

<i>Names.</i>	<i>months.</i>
Rev. William Throop,	6
Samuel Churchill,	6
Daniel Mason,	3
Henry Hale,	5
Ferdinand Ellis,	2
James Parsons,	3
Elisha Andrews,	3
Henry Kendall,	2
Nathaniel Otis,	3
Robert Mitchell,	2
Augustus Bolles,	6
Emory Osgood,	3
Moses Harrington,	6
Flavel Shurtleff,	3

Several of the above named brethren have accepted their appointments, and have made their returns. Others are now actively engaged in the service of the Board, but have not yet favoured us with an account of their missionary exertions; and some have not found it expedient to labour under the patronage of the Board.

We have thus, dear brethren and friends, given you a brief outline of the proceedings of the Board since your last annual meeting. We think there is much in the statements we have made, to excite your sympathies, and animate you to greater and continued exertion.

You still hear the painful and affecting intelligence, that there are large districts of our country destitute of the stated ministry of the gospel. Such is the dispersed and scattered condition of the population, they can have no hopes of hearing the word of life, the ministry of reconciliation, unless your generous aid is granted, in sending among them the servants of the Most High God. With tears of gratitude for past assistance, mingled with sensations of trembling hope, they beg of you still to remember them—still to send them the gospel of their salvation. We hope their entreaties will not be in vain. We hope their anxious expectations will not terminate in disappointment. While the feelings of a noble and expansive be-

nevolence lead you to commiserate and exert yourselves for the natives of far distant Asia, we cannot believe that you will forget, or overlook, the desolate situation of your own countrymen, of those who are bone of your bone and flesh of your flesh. Were they permitted to address you, some of them might with truth say; "We are brethren, children of the same Father; once we formed a part of the same social circle, were inhabitants of the same town, and associates, and partners, in the early and tender scenes of youth." Surely these are considerations which must awaken your sympathies in their behalf. Place yourselves in imagination in their case. Influenced perhaps by the hope of acquiring property, you have taken up your abode in some lonely and sequestered part of the wilderness—Your log house is erected, and a few acres of ground are cleared, but you have no society to sweeten the toils of labour, or to partake with you in your simple fare—the Sabbath returns, but no place of worship appears to give interest or variety to the scene—All is still and solemn as the solitudes in which you dwell. Your children almost forget there is such a day—and when a missionary comes along, you indeed feel "how beautiful upon the mountains are the feet of him that bringeth good tidings, that bringeth tidings of peace and salvation." O! how grateful would you feel to that Society who should send you a messenger of mercy to cheer your drooping spirits, and to instruct you and your children in the way of life. If the golden Rule of the Saviour, "do ye unto others as ye would that they should do unto you," be impressed on your hearts, we need say no more on this affecting subject—You will esteem it an honour to send Missionaries, who, like John the Baptist, shall be as the voice of one crying in the wilderness, prepare ye the way of the Lord, and who shall turn the disobedient to the wisdom of the just.

It would be ungrateful not to record the kindness of Providence, in raising up friends from time to time, who by liberal donations and bequests have replenished the funds of this Society. During the last year Mrs. Lydia Sparhawk, a member of the First Baptist Church in this town, left by will the sum of 1000 dollars, the interest of which is to be appropriated for the support of Missionaries, by the Trustees of the Baptist Missionary Society of Massachusetts. May others imitate her laudable example.

In closing our Report we would mention, with feelings of affection and respect, the great loss which the Board

and the Society have sustained in the death of a beloved brother and associate, the Rev. JAMES M. WINCHELL. He felt a deep interest in the welfare of this Society. No labours either of the head, the heart, or the hand were withheld, when he could promote its good. If he had any distinguishing trait of character, it was the enlarged and liberal feelings with which he sought to promote the general interests of Zion, and especially the general interests of the denomination to which he was affectionately and conscientiously attached. It was his dying farewell remark to one of this Board, that, "had it been the will of God, he should like to have lived longer with those ministering brethren with whom he had enjoyed such uninterrupted harmony of intercourse.— But, said he, as this is not to be the case, tell them from me—"Be faithful, but prudent." He desired that his brethren might be impressed with the admonition, and surely there can be no occasion more suitable than the present, to have it indelibly fixed on our minds. "Work while the day lasts, for the night cometh in which no man can work."

*In behalf of the Trustees,*

DANIEL SHARP, *Sec'y.*

On motion of Rev. G. F. Davis, seconded by Mr. G. L. Freeman, the above Report was unanimously accepted. From the statements presented, it appeared that the efforts of this Society for disseminating the gospel among the destitute continue unabated. Their Missionaries have travelled in many of the United States, and often pleasing success has attended their labours. The gentlemen, who moved and seconded the acceptance of the Report, addressed the Society with much interest, adverting to the state of the world, as urgently calling for missionary efforts, and presenting many powerful inducements for increased exertions.

The Report of the Treasurer was presented to the Society; and, on motion of Rev. Lucius Bolles, seconded by Rev. Wm. Gammeil, was accepted. From this Report, it was pleasing to notice that the liberal patronage of the public was continued. The Society has been organized nearly twenty years, and, on an average, more than 1000 dollars annually have been furnished to its treasury. The gentlemen, who addressed the Society on the acceptance of the Treasurer's Report, adverted with much pleasure to the aid which the funds derive from the publication of

the American Baptist Magazine. This work is published under the patronage of the Society, and its profits devoted to missionary objects. It is published once in two months, and furnished to subscribers at the very cheap rate of 75 cents a year. But although it is one of the cheapest periodical publications of its size in Christendom, yet from prudent management as well as an extensive patronage, the conductors deposited in the Missionary Funds 500 dols. the last year, and 500 dollars more the present, being profits arising from the work. Numerous motives were offered to excite increased efforts among the friends of Missions in favour of this interesting publication, which, while it diffuses religious knowledge, can, by pecuniary assistance derived from its profits, efficiently aid in sending the gospel to the destitute.

On motion of Rev. David Benedict, seconded by Rev. George Keeley, the cordial thanks of the Society were presented to the Churches, Societies, and individuals who have contributed to the funds. The aid derived from Female Missionary and Mite Societies was particularly and gratefully noticed. The influence of virtuous and pious females on society in general, and the success which attends their efforts in the promotion of religion in particular, was very happily presented to view.

Votes of thanks were also presented to the Officers and Trustees of the Society. The proceedings of the meeting were a pleasing and encouraging exhibition of harmony, christian affection and benevolent concern for the prosperity and extension of the Redeemer's kingdom.

The following persons were elected officers for the year ensuing:—

Rev. THOMAS BALDWIN, *President.*  
 " JOSEPH GRAFTON, *Vice-President.*  
 " E. LINCOLN, *Treasurer.*  
 " DANIEL SHARP, *Secretary.*

#### TRUSTEES.

Rev. E. Williams,	Rev. D. Benedict,
" L. Bolles,	" Wm. Gammeil,
" Stephen Gano,	" Charles Train,
" Wm. Collier,	" Bela Jacobs,
" N. W. Williams,	DR. J. C. Rausford,
" Ebu'r Nelson,	" James Loring,
" S. S. Nelson,	" Herman Lincoln,
" George Keeley,	" Levi Farwell,

In the evening, the Rev. Stephen Gano delivered an interesting and appropriate Sermon at Dr. Baldwin's Meeting-House, before the Society, from 2 Cor. x. 4. *For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.* After which, a collection was taken for the benefit of the Society.

NEW-HAMPSHIRE BAPTIST DOMESTIC  
MISSION SOCIETY.

THIS Society was organized at Concord, N. H. June 2, 1819. It appears to be the special design of its patrons, to supply the destitute parts of New-Hampshire with the ministry of the gospel. We sincerely rejoice that the friends of Christ in that region are awake to this important object; and that they are adopting systematic measures for the purpose of carrying their pious and benevolent desires into effect. We hope the affecting statements, and the powerful appeals which are contained in their first "Address" to the public, will excite a deep and lively interest in favour of this new Society. We cannot deny ourselves the pleasure of presenting to our numerous readers an extract from the Address to which we have alluded.

*Editors.*

"We would affectionately invite your attention to the important object of this Society, which is the dissemination of the gospel and the privilege of its ordinances in all parts of New-Hampshire, which are destitute of these invaluable blessings. Truly the fields are extensive and the labourers are few. In this State there are *fifty-three* regular Baptist Churches, and rising *three thousand seven hundred communicants*, with only *thirty-five ministers*, which leaves eighteen regularly constituted churches destitute of pastors to feed them. But this is not all; our hearts ache, our eyes weep, that we are under the painful necessity of telling you, of Town Societies and tracts in this territory, which are not only destitute of regular gospel instruction, but overrun with the noxious productions of ignorance and immorality. "Come over and help us," is the cry of the *few* pious in these dreary wastes of our beloved State. We rejoice that you are able, and we believe that you are willing; yea, that your hearts pant to assist us; therefore that you may have a proper medium efficiently to combine and apply your energies for the accomplishment of this great and good work, we have formed a Society, and now respectfully present you the following constitution. In the organization of this Society, (we trust) we have been governed by a sincere desire to exhibit the glory of God, and promote the highest interests of our dear fellow men. Though we do not believe these United States to be more deplorably destitute of religious instruction than any other Christian nation, yet we do believe the State of New-Hampshire needs many more apostolic labourers in the gos-

pel of our blessed Master, than are now within its limits. We therefore pray you for Christ's sake, and as you value the souls of your fellow creatures, to give this Society your sanction, your names, a portion of your property, and your fervent prayers; in so doing, your consciences will approve, angels will rejoice, and through the smiles of Heaven on your endeavours, thousands will rise up and call you blessed.

Viewing the subject in this light, we see and feel that something ought to be done. Saints are without the administration of the ordinances of the gospel, and sinners are perishing for want of knowledge. Brethren, something must be done. We will pray the Lord to send more labourers into his vineyard; but not only so, we will contribute of our substance for the support of the missionaries of the Cross, while they unfold to perishing thousands the riches of Christ. We will encourage others to give, and thus bring all the tithes into the storehouse, and prove the Lord herewith, if He will not open the windows of heaven and pour us out ablesing, that there be not room to receive it. Let every church contribute something; let every individual cast in his mite, and we have no doubt, the aggregate will be sufficient. Let male and female, Cent and Mite Societies be formed among you. Let your communicated mites like the multiplied drops of a copious rain, swell the river of life until its exhilarating streams shall gladden the whole earth.

The following gentlemen were elected for the year ensuing:

Rev. OTIS ROBINSON, *President.*  
Rev. FERDINAND ELLIS, *Vice-President.*  
Rev. CHARLES O. KIMBALL, *Secretary.*  
Deac. WILLIAM CATE, *Treasurer.*

TRUSTEES.

Rev. DANIEL MERRILL,  
MATTHEW BOLLES,  
JOHN GIBSON,  
WILLIAM TAYLOR,  
HENRY VEAZEY,  
PHINEHAS RICHARDSON.

HAMILTON BAPTIST MIS-  
SIONARY SOCIETY, N. Y.

EFFORTS TO CHRISTIANIZE THE AMER-  
ICAN INDIANS.

(Continued from page 340.)

MR. WILLIAMS had rendered such important services to your Committee as their interpreter, and in giving them much necessary information concerning the condition, habits and customs of the Indians, and of the most successful way

of treating with them, and taking an evident interest in the success of your undertaking; it was thought an object of much importance to the final result of your wishes that he should attend the Council at Buffalo. He said, he was not able to be at the expense of the journey himself, but should be willing to go if Providence should open the way for it. Your Committee, by the advice of their brethren present, engaged to defray some part of his expenses, if he would go, to the amount of \$25. He finally concluded to go, and his services have been of much importance to the object of this Society.

On receiving the necessary instructions from the rest of the Committee, Brother Kendrick set out for Buffalo, accompanied by Deacon Oanstead, of Hamilton. Elder Warren, who was much in the spirit of the undertaking, carried the staff ham, and took up a collection among his people of five dollars, to aid in defraying the expenses of the Committee. He also laid the subject before the Cayuga Association, and took up a collection of about \$30, to aid the object. The Association also appointed a Committee of three, viz. Elder Witter, Deacon Sessions, and Brother Burgess, to meet and act with your Committee at the Council.

After attending the Cayuga Association, your Committee, with Brother Olmsted, thought it important that they should visit the Ontario Association in their way, and make them acquainted with the operations going forward, to spread the Gospel among the Indians. This Association appeared to imbibe the spirit of the undertaking, and they made choice of Elder Solomon Gookule to attend the Council, and act with those already under appointment.

Similar attention would have been paid to the Genesee Association, had there been time for your Committee to attend their meeting, and reach Buffalo at the time appointed for the Council to meet. It is presumed, if a mission goes into effect among the Indians, it will receive the support of the Genesee and Holland Purchase Associations.

It was found that the time of the meeting of the Indian Council at Buffalo, was prolonged, from twelve to twenty days from the adjournment at Oneida. The several Committees met at Buffalo, at the time last agreed on, which was the first day of October. A still further delay on the part of the Indians was experienced by the Committees. The Indians just began to come in from neighbouring tribes, the day appointed for the Council to form, and it was not

till six days after that they were generally together.

The Committee were favoured with an early interview with Captain Parish, an agent of the United States for Indian affairs. They stated to him their object, and he had the goodness to favour it, and very cheerfully tendered his aid to carry it into effect. He gave a general statement of the condition of that part of the Six Nations that reside in this state. Their number is about four thousand seven hundred. He said the Indians were sensible that the time had arrived, when some alteration must take place with them. They got but little by fishing and hunting, and if they remain where they are, they must turn their attention to agriculture for support. He was in favour of bringing them all together upon some one of their reservations, and of introducing agriculture, schools and mechanics among them. He thought it useless to educate them in their own language. They have no books—they have no alphabet, nor grammar—their language is not reduced to a system—it is very limited, and contains but few words which denote ideas of God and religion. They speak several different languages, and different dialects of the same language, so that a number of the different tribes very imperfectly understand each other. He thought it much better to teach them the English language, which would render them far more accessible by civilized societies contiguous to them, and facilitate their reform from their wild state, to that of civilization and religion. He further observed that Congress, at their last session, passed a law to give all the Indians within the United States, ten thousand dollars annually, to promote schools and agriculture among them, provided they apply an equal sum of their annuities to the same objects;—that he had made this communication to the Indians assigned to his agency, but had not obtained their answer; that he should insist on their answer at this Council.

The Committees were much gratified at the arrival of Mr. Williams, who appeared as deeply interested in the success of their undertaking, as he manifested at Oneida. He acknowledged the receipt of twenty-five dollars, by the hand of Elder Spencer, which your Committee engaged him. His influence both in preaching and in conversation appeared to be much with the Indians, as well pagans, as those who are friendly to Christianity.

About the time the General Council was to convene, Red Jacket collected

a number of the Onondagas and Oneidas, at the Tonawanta village, with an evident design to strengthen the pagan party, and defeat the objects of the Council, as far as civilization and religion were concerned. It was reported that he did not succeed to his wishes, and could not prevent them from attending the General Council. Although the Tonawantas had long been the seat of pagan opposition, and their chief men continued violent in their prejudices against every appearance of Christianity, yet a respectable number of their young men rose in opposition to their fathers, and declared themselves in favour of receiving the Gospel. They said they would not object to their Chiefs retaining their office, but they should not submit to their authority, if they opposed the introduction of the Christian religion among them. This tribe are between three and four hundred in number; on a fertile tract of land, consisting of three thousand six hundred acres, on the Tonawanta Creek, about twelve miles from Batavia.

Delegates from different tribes were holding meetings for several days, before the whole arrived, during which time the Committee had frequent interviews with Captain Parish and Mr. Williams, and also with Mr. Hyde, a Presbyterian Missionary among the Buffalos. They also had occasional opportunities with a number of Indians, and made the most favourable arrangement in their power, to bring the subject of their mission before the Council, accompanied with those circumstances, the best calculated to ensure success.

Wednesday, the 6th of October, was finally agreed on, as the day for the Council to form. The brethren from the Cayuga Association found it necessary to return home, before the convening of the Council. Brother Olmsted, who went with your Committee and received an appointment from the Cayuga Association, authorizing him to act officially with the rest, was responsible to the public for his return by the thirteenth of the month. Your Committee being connected with him in travelling, was compelled to return with him. They left Buffalo, the morning of the sixth instant, the day the Council was to form. The day previous, however, they met a number of Chiefs in private council, and by the assistance of Captain Parish, informed them of the occasion of their leaving, and that Elder Goodale with Mr. Williams would remain, who would be intrusted with all the communications to the Council your Committee would have to make, and would wait for an answer. Pursuant

to this arrangement, instructors were given to Elder Goodale, together with a communication he was to present to the Council, accompanied with such verbal remarks as he should think proper; and he was requested to make the earliest communication to your Committee, of the final result of the Council. His returns were received by the last mail, which were as favourable to your wishes as could be expected. The most of the tribes are in favour of receiving the Gospel, and all are in favour of schools.

### COMMUNICATION.

*The Committee from the Board of the Hamilton Missionary Society, and the Cayuga and Ontario Associations request the attention of the Chiefs men of the several nations met in Council at Buffalo.*

Brethren,

WE are glad to see you in health, and to meet you at your Council fire. Our Fathers and Brethren, who have sent us to you, have been prospered with health and the good things of this world, and enjoy the blessings of Christianity. They have been sending out Missionaries into this part of the state, and to other places, to preach the Gospel to their white brethren, and have gone by your people. God has lately put it into their hearts to pray for your people, and to desire to do them good. They sent us here to know your minds, whether you will open your doors for our Missionaries to come and preach the Gospel to you.

We were sent to the Great Council lately held at Oneida, and were kindly received by the Fathers at that Council, who said many things to us, in favour of Christianity, which we were glad to hear. We informed them, that our people were desirous to send the Gospel among them, and to assist them in educating their children.

They were very thankful for all we said to them, and told us they considered us their friends, but they could not give us an answer then, but would take the subject under consideration.

They told us there would be another great Council in twenty days at Buffalo, and then they would give us an answer.

Now, Brethren, we have come to see you, and hear what you have to say on the subject.

We are informed that the Oneidas, Buffalos and Tuscaroras have missionaries who are sent to them from other Se-

cieties: We wish to go and assist those who are destitute. We think the Gospel is very important, and is a great blessing to those who receive it. It teaches us the mind of God, and how our souls may be happy after death.

Our fathers were once without the Gospel as you have been—they were in darkness and were a poor distressed people; but when the gospel was made known to them, they received it, and embraced the light. This has been a great blessing to them, and to us. We are glad our fathers embraced Christianity, for we find it a good thing.

If you embrace the Gospel, you will be as well off as we are, and your children will be as well instructed as ours. You, perhaps, think the gospel makes people worse, because you see many white people worse than Indians; but it is not the Gospel that makes them so. Those who live wicked lives among white people, are opposed to the Gospel, and God is displeased with them and will destroy them if they do not repent.

The good Book, which God has given us, enlightens our minds and informs us how we should worship him. It gives us an account of his Son, whom he has sent into the world to save us. Those who love God, and repent of their sins, will love the Son of God, and believe on him.

If your fathers, who loved God and repented of their sins, had been acquainted with the Son of God, they would not have rejected him, but would have received his Gospel.

This Book, which reveals the mind of

God, and gives us an account of his Son, who died for sinners, is read by a great part of the world, and is enlightening their minds. There are a great many Societies formed to send this Book to those who want it, and they would be very glad to send it to you and send Missionaries to explain it.

There are many nations of Indians on the other side of the great waters, that are now embracing Christianity, and our Missionaries are preaching to them. Our people have translated the good Book into their languages, and they begin to read and understand it.

We are sending Missionaries among a number of tribes of Indians in the South Western parts of the United States.

The Cherokees, Chickasaws, Shawnees, Choctaws, and many other tribes are receiving the Gospel.

Now, Brethren, we hope you will consider the subject, and we hope God will open your eyes to receive the light, and open your hearts to receive the Gospel, that you may become an enlightened and happy people.

We hope you will give us an answer to all we have said to you as soon as you can make up your minds, that we may inform our fathers and brethren who have sent us to you.

NATHANIEL KENDRICK,  
SOLOMON GOODALE,  
JONATHAN OLMSTED,  
SETH BURGESS,  
AMASA SESSIONS.

Dated at Buffalo, October 5, 1819.

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## AMERICAN BAPTIST FOREIGN MISSION.

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LETTER FROM THE REV. ADONIRAM JUDSON, JUN. to DR. BALDWIN, DATED

*Rangoon, December 9, 1819.*

Rev. and dear Sir,

SINCE my last, we have had the happiness of baptizing two more Burmans, whose names are Moug Thahlah and Moug Byaa; the former, a young man of considerable talents and reading; the latter, an old man of fifty, who has been learning to read in our evening school. Moug Nau, the first convert, continues faithfully attached to the cause. Our fourth is a poor fisherman, whose exercises for a few days were very strong and satisfactory, but he was obliged to go to sea before we thought it advisable to give him baptism. Our fifth is still an inquirer merely,—a teacher of learning

and distinction, and possessed of the very first abilities. But soon after he began to manifest an open attachment to us, Satan became unusually disturbed, and sent one of his faithful servants to the Viceroy, with a complaint, that our friend had renounced the religion of the country. The Viceroy said, "inquire further;" and this portentous sentence, implying that a renunciation of the established religion would not pass with impunity, carried such terror to the heart of our poor Nicodemus, that he directly fled to his accuser, made his peace with him, and almost forsook us. This little circumstance, strange as it may seem to one living under a free government, spread dismay among all our acquaintance; and for above a month we have been nearly

deserted by all, except those who have actually joined us.

The new king, moreover, has remitted the persecution of his grandfather, and restored the priests of Boodh to their former privileges; so that all the devout throughout the land are quite mad on their idols.

In a word, such is the state of things, that though there are many, I am certain, who have some desire to inquire further into the christian religion, they are afraid to come near us.

Brother Colman and myself, have therefore concluded to follow your advice, by going up to Ava, and laying our business before the monarch. We have some hope, that the Lord will incline him to hold out to us the golden sceptre, like another Ahasuerus, and become a protector of the infant cause. But it is almost too great a favour to hope for. And yet this favour we must obtain, or relinquish some of our dearest and most sacred hopes. O what a trying case! None can know or experience, the uncertainties and anxieties of our present situation. But we sometimes rest on the Saviour, and derive sweet consolation from the assurance, that "our Jesus will do all things well."

I trust that my letter on the reprimand, will be satisfactory to all my friends. I am truly sensible of their kindness in taking such a deep interest in my character and welfare. But I must say, that the whole affair appears to me exceedingly insignificant, in comparison with the great object which now engrosses all the faculties of our souls—the introduction of the Messiah's kingdom into the empire of Burmah. O if we may be instrumental of saving a few precious souls from heathen perdition, let our names lie in oblivion or disgrace till the great day. I was sensible, however, that some explanation was necessary; for the Baptists could not be justified in patronizing an exceptionable character.

You will doubtless hear from Bengal, the particulars of the death of our lamented Brother Wheelock.

Yours most respectfully,

A. JUDSON, jr.

Mr. Colman remarks, in a letter to Mr. Sharp, "Yesterday we visited the Viceroy, for the purpose of obtaining permission to leave Rangoon, and proceed to the *golden feet*. He treated us very kindly, and said that he would appoint an officer to conduct us on our way. The interpreter says that his Highness intends giving us a letter of introduction to the king."

#### LETTER FROM MRS. JUDSON, TO HER PARENTS, DATED

Rangoon, Mission House, Aug. 4, to Dec. 8, 1819:

My dear Parents & Sisters,

I HAVE just been round to all the scholars one by one to hear them read their lessons, and am now going to spend the remaining hour, while the Burman teacher looks over them, in writing to you. How curious would the sounds, *kwa*, *kwat*, *kwee*, *kwaw*, &c. which are now ringing in my ears, sound in yours. Yet uncouth as they would appear to you, or as they did at first to me, they have now become musical, and when considered as introductory to an acquaintance with the word of God, are productive of most pleasant sensations. But in order that you may see me just as I am situated, I will be a little particular in describing the school. The Zayat, in which it is kept, is situated 30 or 40 rods from the Mission House, and in dimensions, is 27 by 18 feet. It is raised 4 feet from the ground, and divided into three parts. The first division is laid entirely open to the road, without doors, windows, or a partition in the front side, and takes up a third part of the whole building. It is made of bamboo and thatch, and is the place where Mr. Judson sits all the day long, and says to the passers by, "Ho every one that thirsteth," &c. The next and middle division, is a large airy room with four doors and four windows opening in opposite directions, made entirely of boards, and is white-washed to distinguish it from the other Zayats around us. In this room, we have public worship in Burman on the Sabbath, and in the middle of which I am now sitting at my writing table, while six of the male scholars are at one end, each with his torch and black board, over which he is industriously bending and emitting the sounds above described. The third and last division, is only an entry way which opens into the garden which leads to the Mission house.

In this apartment, all the women are seated, with their lights and black boards, much in the same position and employment as the men. The black board on which all the Burmans learn to read and write, answers the same end as our slates. They are about a yard in length, made black with charcoal and the juice of a leaf, and letters are clearly impressed with a species of white stone, a little similar to our slate pencils. A lesson is written out on this board by an instructor, and when a scholar is perfect master of it, it is erased, and a new one written. The Burmans are truly systematic in



learning to read, and a scholar is not considered qualified to read without spelling until he has a perfect knowledge of all the various combinations of the letters. Now my dear parents and sisters, I have so described my school, that I think you will in future, when the evening returns, look in and see me, and perhaps say a little to me with your pens. It is now half past nine, the time for dismissing the school. I intend continuing this letter for some time, and write it as I find leisure and meet with events which will be interesting, for I find in this way I frequently get a long letter, without hardly knowing that I have spent much time in writing it.

29th. When I wrote the above, I intended writing a little, nearly every evening, but my time has been so completely occupied during this last month, together with the growing weakness of my eyes, that I have not found an hour's leisure until this evening. Our school is getting on well, though in number it has diminished rather than increased. Two of the scholars who began with their letters, are now reading without spelling, and it is a truth which affords no little satisfaction that their knowledge of letters is first employed in reading a catechism concerning the eternal God, and his son Jesus Christ, of whom they never heard till they met with us. Thus they will insensibly get ideas of their Creator, and ever in after life associate the ideas of religion and reading. We begin to see the word of God taking effect around us. The Burmans now believe that we have come here to do them good, and seek their advantage. During four or five years, they supposed, notwithstanding our assertions to the contrary, that we had come here merely to obtain their wisdom, and to return to our native country to communicate it to others. But seeing, after we had acquired the language, that instead of returning, we built a place for public worship, in which Mr. Judson spends all his time in preaching the new religion, they changed their opinions, and some of them acknowledge that it must be a singular religion, and one worthy of attention, to produce such effects. Three Burmans now give good evidence of being real Christians, though one only has been baptized. Two or three others give us much encouragement and we hope will prove to be real Christians. Moungh Nau, I mentioned in my last letter as being the first Burman convert. Moungh Thuhliah has been serious for a long time, and has of late given us reason to hope that he is a real Christian. He is an amiable young man, and considerably superior to the common Burmans. The love of Christ in dying for

sinner, appears to have deeply impressed his mind, and he speaks of it with much feeling. He says, "the love of Christ is no common love. Beside Jesus, I see no way of salvation." He has a clear and distinct understanding of the way of salvation by Christ, reads the Testament much, and unites with us daily in family worship, which is conducted both in English and Burman. It is very animating to see the solemnity of these two Burmans when they come to worship, and we often feel that if we see no farther success, we are amply recompensed for the years of darkness and anxiety which we have spent here. The other Burman who appeared to have been renewed, is Moungh Ing. He accidentally heard one man telling another that he had met with a teacher in a Zayat, who had told him about the eternal God, had given him a paper, &c. He directly came to the Zayat, though he said nothing, was very attentive to what was said to others. He visited at the Zayat, and five or six days successively, during which time he told Moungh Nau that he had long been anxiously considering what would become of his soul when he died, and that he was frequently led to wish that he had never existed in the form of a man. But he felt that the gospel of Christ was good news to his soul, and this the only true religion. He appeared very solemn, and to manifest real faith in Christ. But we were distressed to learn that he was under an engagement to go to sea, and must embark in two or three days. He however requested to be baptized before he went, but as he had been with us for so short a time, and his departure so sudden, Mr. Judson thought best to decline baptizing him until his return. Thus we see the power of divine grace manifested in these few cases, which lead us to hope they are only a prelude to greater and more wonderful displays of divine sovereignty.

Mr. and Mrs. Wheelock left here for Bengal last month. Brother Wheelock's health had been declining for a long time, and we had given up all hope of his recovery. But Mrs. Wheelock thought there was a probability of his recovery by taking a voyage to sea. He was a good young man, and has enjoyed much religion during his sickness.

Mr. and Mrs. Colman are still with us, the only two out of the six who have joined us since we lived in Rangoon. We are very happy in their society, they are entirely devoted to the work of the mission, and make every thing subservient to its promotion and prosperity. They apply closely to the study of the language, in which they have made great proficiency. We esteem it a peculiar la-

your in providence, that our only remaining associates and indeed our only society in Rangoon, should in every respect be of the right stamp. Our mission on the whole, is in a more prosperous state than we have hardly dared to hope it ever would be under this capricious government. We trust a little vine is here planted, which is so inclosed and hedged by the protecting care of the Vinedresser, as to prevent its destruction by the wild beasts of the forests. We have two or three interesting inquirers, who we hope, will finally be brought to a saving knowledge of the truth. But we want more labourers, I mean labourers who are already qualified to enter on their work. Mr. Judson not only finds his hands full, but abundant more employment than he is able to perform. His eyes and head of late have been considerably affected, which prevents his going on with the translation of the scriptures as he had intended.

Nov. 20th. The ship by which I intended to send this, sailed without taking it. I shall therefore continue to write occasionally, till another opportunity presents for sending.

We have had the inexpressible pleasure of seeing two more Burmans baptized since my last date, who gave good evidence of being true Christians. One is Moung Thakth, whom I have mentioned above, and the other is the oldest member of the school, by name, Moung Byaa. He has been indefatigable in learning to read, though the only spare time he had was in the evening, after he had been working hard through the day. The first thing he began to read without spelling, was the catechism, which he committed to memory as he read it. He soon began to inquire more particularly respecting the religion of Christ, and manifested an ardent desire to become a true disciple. We trust his inquiries have issued in a saving knowledge of the truth. The two last mentioned disciples were baptized rather privately, on account of the general alarm that has prevailed of late among our acquaintance. But instead of wondering that they were desirous of being baptized in private, we felt it was a strong evidence in their favour, that they should desire baptism at all under existing circumstances. Our three Burman converts now have a prayer meeting among themselves every Sabbath evening, besides uniting with Mr Judson twice in a week, and with us all every day in family worship. Their appearance is so different from common Burmans, that we are led to exclaim, "what hath God wrought!" Mr. Judson has written to the Board a particular account of the persecuting spirit, which has of

late been manifested. We feel more for our converts than we do for ourselves, as they would be the first to feel the effects of a tyrannical despotic government. Situated as we now are, you will readily imagine we feel the necessity of committing ourselves and this infant church into the hands of our heavenly Father, and of waiting his guidance and direction. The adversary of souls could not patiently see us going on prosperously, without making a struggle to overthrow us. But how much he will be able to effect, is known only to Him, who is our guardian and protector, and who will restrain the remainder of that wrath, which will not redound to his own glory.

Dec. 8th. You can hardly conceive our joy my dear Parents and Sisters, on receiving a large parcel of letters from America. Six months had elapsed without an arrival from Bengal. We almost began to think we should never again hear from America. But our joy was great, in proportion to the length of time we had waited. When I recognized the well known hand of my sisters, I wept for joy, and could hardly compose myself so far as to be capable of reading them.

You will doubtless have heard of the death of brother Wheelock, before the reception of this. He is now in the presence of his Redeemer, far from all the toils of this trying scene. We were not surprised at hearing of his death, as we expected he would not survive the voyage. We had calculated on his dying with us, and on letting the Burmans around us, see the joyful death of a Christian. He had always said, when a voyage was proposed to him, "I shall find a watery grave." His poor wife had no idea that he was so far gone, and had strong hopes that by going to Bengal, he might recover. We all tried to persuade them not to go, as we felt that his death on board of a vessel would be doubly distressing. His dear parents, of whom I have heard him speak very affectionately, must be exceedingly distressed at this intelligence. But we trust they will be supported by Him, who chastiseth whom he loveth.

We have of late been obliged to shut up the Zayat altogether, and all our inquirers have forsaken us, except one, a very learned man, who still visits us, though rather privately. A spirit of persecution had begun to manifest itself, and so alarmed all our acquaintance, that they have quite discontinued their visits. This falling off at the Zayat, has determined Mr. Judson to make the only and last attempt, that of presenting a memorial to the young king. We are now all engaged in making preparations for the journey. Brother Colman accompanies

Mr. Judson. Mrs. Colman and myself remain at Rangoon. I felt very desirous of going, as the lady of the old Viceroy, who is my particular friend, is now at Ava, and would give me a very favourable reception. Her husband is next in rank to the king, and has the management of all the affairs of the kingdom. But Mr. Judson thinks it too hazardous an undertaking, as no foreign female has ever yet appeared at the Burman court. What will be the result of this expedition, we leave for God to determine, on whom *alone* we depend, and to whom *alone* we look for success. If he is now about to introduce the gospel into this country, he will incline the king to give us free toleration; but if he has work for us to do elsewhere, we desire to submit and acquiesce in his sovereign will. It is now

an important crisis in the Mission. O that Christians in America would with one united voice, plead with God, that these perishing millions may not be lost, by putting far away from them the words of eternal life. We trust we have some sense of the greatness of this undertaking, and of the importance of being spiritual and heavenly minded. I shall write you more particularly respecting the difficulties and dangers attendant on such a journey, after Mr. Judson has left. Pray much for us, my dear Parents and Sisters, for you know not the trials which await us.

Mr. Judson unites in affectionate regards to all.

Ever affectionately,

Your daughter and sister,

NANCY JUDSON.

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### REVIVALS OF RELIGION.

Our gracious Lord is still continuing to visit our land with peculiar tokens of his love and mercy. The State of Rhode Island, which has often been represented as a "moral desert," has indeed been made to "blossom as the rose." Most of the towns in the eastern part of the State have been visited with the marvellous outpourings of the Spirit of God.

The work, we believe, commenced in Providence, the latter part of February, in Dr. Gano's Society; but in its progress it has visited, in a greater or less degree, nearly every Society in the town. The Students in the University have also been sharers in this good work. It is thought that nearly one third of the whole number have been made the trophies of victorious grace. The whole number of converts in the town, from our best information, we think may be calculated from 5 to 900.

In Wårren and Bristol, the work has been equally powerful. Many have been baptized within a few weeks past, both by the Baptists and Methodists.

In Barrington, the work has been very general and powerful. Sixty were added to the Congregational church in one day—Several of them baptized by immersion.

Newport has also shared largely in the gracious effusions of the Holy Spirit. We hope hereafter to give a more full and particular account. Tiverton, Swansea (in Mass.) and Pawtucket, are visited with a *time of refreshing from the presence of the Lord*.

South-Reading, Malden, and Beverly, north of us, have of late, been favoured with considerable revivals, in which the Congregationalists, Baptists, and Methodists have all shared.

Troy, June 17. The Rev. Mr. Sommers writes as follows:—The Lord continues very gracious to this part of the country. I baptized 21 last month in a place about 15 miles distant from Troy, and expect to baptize many more in a few weeks. Our additions in this place, have been regular rather than overwhelming. Upwards of 70 have been hopefully converted within the last three weeks in Nassau, 20 miles from this place.

May the kingdom of Messiah advance, until all shall know him as their Redeemer, their Comforter, their All.

Hartland, Vt. Rev. Timothy Grow\* writes as follows:

A revival of religion commenced in Stockbridge, (a thinly settled town on White River near the head) the fore part of last winter. A small church consisting of nine members, was constituted in Jan. last. One man, who had obtained a hope a few days before, came forward to be baptized. The ice in White River was cut, in form somewhat resembling a grave. A number were struck under serious impressions at this burial (as they were pleased to call it.) Several had been awakened at the embodying of the church. From this time the work became powerful. It has spread into Barnard on the east, and Bethel on the north. The little church have increased to 35, and a number are waiting to be baptized. The Congregationalists and Methodists have also shared in this work.

A number have been added in the course of the past winter to the church in this place.

\* In No. 53, page 297, this gentleman's name and residence were by mistake, stated "Timothy Grow of Hartford."

## Ordinations.

ORDAINED at Hartland, on the 30th of June, 1819, Brother Ira Parson to the work of an evangelist. Elder Renel Lathrop, of Cavendish, preached from 2 Tim. iv. 2. "Preach the word." Elder Roswell Smith, of Barre, offered up the consecrating prayer; Elder James Parker, of Sharon, gave the charge; Elder Leland Howard, of Windsor, the right hand of fellowship; Elder Elisha Hutchinson, of Newport, N. H. made the concluding prayer.

— At Bethel, on the 16th of September, 1819, (it being the second day of the sitting of the Barre Association there,) Brother Jesse Coburn to the work of an evangelist. At the request of the church in Randolph, to which he belongs; Elder Leland Howard preached the sermon from Matt. xxviii. 19. "Go ye therefore and teach all nations, baptizing them, &c." Elder T. Grow offered up the consecrating prayer; Elder James Parker gave the charge; Elder Howard the right hand of fellowship; and Elder Roswell Smith made the concluding prayer.

— At Newport, N. H. on the 7th of

Oct. 1819, Brother James Parsons to the work of an evangelist. Elder Ira Parson, of Hartland, made the introductory prayer; Elder Jeremiah Higbe of Alstead, N. H. preached the sermon from 1 Tim. iv. 6. describing a good minister of Jesus Christ. Elder Ariel Kendrick, of Cornish, N. H. offered up the consecrating prayer; Elder T. Grow gave the charge; Elder Howard the right hand of fellowship; and Elder Jesse Coburn, (now preaching in Hartford, and the north part of Hartland) made the concluding prayer.

— At Londonderry, Vt. on the 1st day of June, 1820, to the work of the gospel ministry, the Rev David Sweet. Rev. Aaron Leland, of Chester, preached on the occasion, from 1 Cor. iv. 2. "Moreover it is required of stewards that a man be found faithful." Rev. Calvin Chamberlin, of Manchester, prayed at the imposition of hands; Rev. Joel Manning, of Andover, gave the charge; Rev. John R. Dodge, of Groton, gave the right hand of fellowship; Rev. Cyrenius M. Fuller, of Dorset, made the concluding prayer, after which an appropriate anthem was sung.

## Obituary.

### Rev. JONATHAN MAXCY, D. D.

*From the Providence Gazette.*

DIED, at Columbia, S. C. Rev. JONATHAN MAXCY, D. D. President of the South-Carolina College, aged 53 years. He graduated at the University in this place, in 1787, and after a few years was ordained a Baptist minister; on which occasion, the Rev. Dr. Stillman, of Boston, preached the sermon. After the death of President Manning, he was elected President of the University, over which he presided with great dignity, endearing himself to the students by his paternal solicitude for their welfare, while his shining talents as an orator and a divine, elevated him high in the estimation of the public. In the year 1802, he withdrew his connexions here, and accepted the Presidency of Union College in Schenectady, where he remained two or three years, when he accepted the unsolicited appointment of President at the South-Carolina College, and entered upon the duties of his office with the fond anticipation of finding a

climate more congenial to his delicate constitution.

"Mild, accessible and urbane, he mingled the graces of the scholar with those of the gentleman. Science from the lips of President Maxcy lost all its severe and crabbed character, and on its first acquaintance, seemed to have long been familiar to the bosom. The same brilliancy, the same felicitous illustration that adorned his ordinary discourse, were seen to illumine the dark and recondite mysteries of science. He seemed, in the discharge of his official duty, to combine the two characters of the instructor and the friend, yet in this freedom he lost none of his dignity. As a friend, he was constant, ardent, and persevering; and, in short, he was equally beloved for the goodness of his heart, and revered for the splendour of his intellect. As an orator, he was eminently conspicuous; every feature of his face accompanied the "ardentia verba" of his lips.

To Correspondents. The annual Account of the Treasurer of the Baptist Missionary Society of Massachusetts, and also the Account of Missionary Contributions received by the Treasurer of the American Baptist Board, from February 21, 1820, to June 17, 1820, and several pieces which were in type for this number, are of necessity deferred, to give room for the intelligence from Burmah.

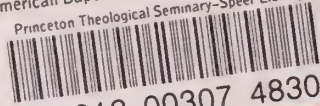
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